

THE
TRAVELS
OF
Sir JOHN CHARDIN
IN
PERSIA.

CONTAINING,
A Description of *Persia* in General;

VOL. II.



LONDON,

Printed for the Author; And Sold by
J. SMITH in *Exeter-Change* in the
Strand. M.DCC.XX.

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Sir John CHARDIN

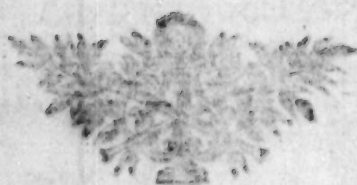
IN

PERSIA

CONTAINING

A Description of Persia in General

VOL. II.



By A. D. A.

Printed for the Author; And Sold by
J. Smith in Fleet-Street, in the
City of London. M.DCC.XX.



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THE
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CHAP. I.
Of PERSIA in General.



THE First Volume of my Travels is a Journal of my Adventures and Observations from *Paris* to *Ispahan*. In this I am going to give you a general Description of *Persia*, wherein I shall treat of the Nature, Morals, and Manners of the People, and of their Industry, in procuring for themselves all the Necessaries of Life.

Vol. I.

B

P E R-

PERSIA is the greatest Empire in the World, if you consider it according to the Geographical Description given by the *Persians*; because they represent it to the full Extent of its ancient Boundaries, which are four great Seas; the *Black Sea*, the *Red Sea*, the *Caspian Sea*, and the *Gulph of Persica*; with Six Rivers almost as famous as those Seas, viz. The *Euphrates*, the *Araxes*, the *Tigris*, the *Phase*, the *Oxis*, and the *Indus*. One can scarce more precisely point out the Limits of this vast Kingdom, which is not like the States of petty Sovereigns, whose Frontiers are marked out with a Brook or a Rivulet, or some little Monument of Stone. *Persia* on every side hath the space of four or five Days Journey for its Confines, which is uninhabited, although the Soil is the best in the World in many Places, as on the Eastern and Western Sides. The *Persians* look upon it to be a signal Token of Grandeur, to leave these Countries, like some spacious Desert, between great and mighty Empires; for this hinders, as they say, Contests about Limits of Dominion, and these uninhabited Tracts of Land, serve for Partition Walls between Kingdoms.

These Rivers and Seas which I have set down here, are not at this time the Confines of *Persia*. Its Extent is mightily shrunk and diminish'd on the Side of the *Red Sea*; and

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Persia has, at present, the Possession of but a few Places in those Coasts. But the *Persian* Geographers cease not, however, to stretch their Empire out, in their most modern Descriptions, as far as those Boundaries, which it had of old, alledging, that they are still in Right and Fact, the Bounds of their Country; and that they are not to be look'd upon as abridg'd, by reason of the little Revolutions and Changes, which have happened on one or two Sides, because they may recover what they have lost, and they only want a Reign like that of *Abas* the Great, who liv'd but Threescore Years ago, to carry their Frontiers once more, as far as their ancient Limits.

Persia, in the State it was in, when I saw it, reckoning from *Georgia*, reaches from the 45th Degree of Latitude, which is the farthest Extent on the North side, as far as the 24th Degree along the River *Indus*, on the Southern Side, and from the 77th Degree of Longitude, towards the Mountains of *Ararat*, on the West, as far as the hundred and twelfth Degree over against the *Indies* and *Tartary* on the East. The greatest Length of it is, from the River *Indus* to the River *Phasis*, which is full five hundred and fifty *Persian* Leagues, or seven hundred and fifty *French*: This is the Length of *Persia*; in Breadth, it is less by near three hundred Leagues.

The *Persians*, in naming their Country, make use of one Word, which they indifferently pronounce *Iroun*, and *Iran*; an ancient Term invented by the *Tartars*, from whom the Modern *Persians* proceed. Their Histories tell you, That in the Time of the Ninth King of *Persia*, who is call'd *Effrafiab*, the Empire comprehended, besides what it contains at present, all the Countries between the *Caspian* Sea and *China*, on the North and Eastern Sides; and that this Monarch of theirs, divided his unparallel'd Empire by the River *Oxis*, calling that on the West, *Iran*, and that on the North, *Touran*, as one would say, on this Side the River, or on that Side the River. These Names of *Iran* and of *Touran*, are frequently to be met with in the ancient Histories of *Persia*; *Key Iran*, *Key Touran*, which signifies King of *Persia*, and King of *Tartary*, *Irandoct*, and *Tourandoct*, which is as much as to say, the Queens of those Countries; and even to this very Day, the King of *Persia* is call'd *Padcha Iran*, and the Great Vizier, *Iran Medary*, the Pole of *Persia*.

This is the Modern Appellation, the most in Use in that Country. That which they frequently make use of in the Second Place, is, the Term *Fars*, which is the particular Name of the Province; the Metropolis of which, in ancient Days, was *Persepolis*, and which gave its Name to all the Empire, be-
cause

cause, under the second Race of Kings, it was the chief Province of the Kingdom, and the Seat of its Monarchs. This Word *Fars*, to signify *Persia*, is very ancient; and the *Persians* still call the Old Language of their Country, which was in use before the Days of *Mahometanism*, *Saboun Fours*, the Tongue of *Persia*. Several learned Men deduce the Etymology of this Term from that of *Pherez*, which in the *Hebrew* and *Chaldaick* signifies to divide, because (say they) *Cyrus*, after his Conquests, divided the Empire of *Babylon* between the *Persians* and the *Medes*; and that *Persia* was in a manner divided and separated. They might have added likewise, that in the *Persian*, this Word signifies the same as *Fereston* to divide. But the *Persians* don't much care for allowing that Etymology, which gives *Babylon* the Antiquity of Empire, above themselves, who on the contrary maintain, that *Persia* is the oldest Seat of Dominion. But be that as it will, the Word *Fars* signifies a Cavalier in the ancient *Persian*, as well as in *Arabick*, from whence they still, in the Modern Tongue, call a Querry, *Farasch*. And that which makes me believe this Etymology the rather, is, that all the Kingdom, and particularly the Province which bears the Name of *Persia*, abounds in Horses; and in *Persia* they are thought to be the best breed in the World. *Xenophon* says, that

Cyrus was the first who made the *Persians* good Horsemen, having given the Example to the Nobility, by going always on Horseback, and ordering all People to do so, who could afford it; and it grew at last so common in the Country, that no Body but indigent People ever went on Foot. He adds, to confirm this Relation, that the Children in *Persia* are taught three Things, to tell Truth, draw a Bow, and mount a Horse. This is really their whole Practice to this very Day, in regard to the third Point. Every Body, even to the Shop-keepers, go on Horseback. Each Person keeps his Saddle-Horse; and there is such plenty of Horses in that Country, that before the last Age, there was no such thing as Infantry in the *Persian* Armies. All their Troops consisted of Cavalry: And there is no room to doubt, but that it was the constant Custom of the *Persians* to be always on Horseback, that the *Greeks* form'd their Fables of *Centaur*s, of the *Sagitary*, and of *Pegasus*.

The *Arabians* and the *Turks* call the *Persians*, *Agem*, and *Persia*, *Agemessaan*, a Word which imports a Stranger, as likewise a *Barbarian*. It is to give you to understand, that the *Persians*, altho' *Mahometans*, and a Learned and Zealous People, are not descended from the *Arabians*, the Source of *Mahometism*, and the Fountain of all Sciences: In the same Sense as the *Greeks* call'd all the Nations

Nations of the World barbarous: And it is in this Sense that the Grand Seignior styles himself *Sultan Alaragh ve Al Agem*, to signify all Nations of the World; and that they call the Body-Guard of his Person *Agem Og-lan*, Sons of *Barbarians*, to signify that they are not Natives of *Turky*. I will not here make mention of all the other Names, which the ancient Books, and among the rest the Holy Scriptures, give to *Persia*, some whereof are the Names of Princes, or famous and noted Personages, as that of *Elam*; others the Names of some Province in the Kingdom of *Cuth*; and others again are taken from those that were the most powerful Towns in the Country in ancient Times, when there were but very few Towns in all, as the Name of *Erec* or *Arac*, which is found in the Tenth of *Genesis*, a Word which signifies a Town inhabited upon the Banks of a River. The *Orientalists*, and among the rest the *Arabians* and the *Persians*, call to this very Day all *Persia*, *Araken* or *Yeraken*, the plural Number of *Arak*; they divide it into two Parts, *Arak Arab*, and *Arak Agem*, as who should say, the Towns of the *Arabians*, and the Towns of the *Barbarians*; and these Terms are sometimes us'd to distinguish the Lower from the Higher *Persia*; the last of which stretches it self even up to *Indus*. In fine, they now give three other Names to the *Persian* People, to wit, those

of *China* and of *Raphefi*, when they discourse of their Religion, and that of *Kesilback*, when they are talking of their Conquests. But I will dwell no longer on this Subject at present, because I shall have occasion to treat of it hereafter.

The *Persian* Geographers divide the Empire into four and twenty Provinces, counting for one of them, a Country which the *Turks* took from them, and have still in their Possession. They make mention of five hundred forty four considerable Places, Walled Towns, Cities and Castles, and they compute that there is in *Persia*, some three-score thousand Villages, and forty Millions of Souls. I will likewise hereafter treat of the Mountains, and the Rivers of the Country, of which I shall content my self with only saying this at present. There is not in all the World that Country which hath more Mountains, and fewer Rivers. There is not so much as one single River that can carry a Boat into the Heart of the Kingdom, nor serve to transport Goods from one Province to another: Those which I mention'd as giving bounds to the Empire, run strait along upon the Frontiers, without branching themselves out, and carrying Streams into the Body of those Territories.

The Country of *Persia* is dry, barren, mountainous, and but thinly inhabited. I speak in general, the twelfth Part is not
inhabited.

inhabited, nor cultivated; and after you have pass'd any great Towns about two Leagues, you will meet never a Mansion-House, nor People in twenty Leagues more. The *Western* side above all the rest, is the most defective, and wants to be peopl'd and cultivated the most of any, and nothing is to be met with there almost, but large and spacious Desarts. This barrenness proceeds from no other Cause, than the scarcity of Water, there is want of it in most Parts of the whole Kingdom, where they are forc'd to preserve the Rain-Water, or to seek for it very deep in the Entrails of the Earth. For in all the Places where there is good store of Water, the Soil is kindly, fertile, and agreeable: However *Persia* is in a manner one continu'd Country of Mountains, as I have been saying. There are so many, that the great Provinces are quite full of them, as that which is on the *East*, and is for that very Reason by them call'd *Koubeston*, that is to say, a Country of Mountains. It is in *Persia* that there are the highest Mountains in the Universe. Mount *Taurus*, which runs athwart the Kingdom, from one End of it to the other, towers up in such pointed Pinnacles, that by Reason of their immense Height, the Tops and Summits of them are beyond the reach of the Eye of Man. The loftiest Parts of these Mountains, are the Mounts of *Ararat*, in Upper *Armenia*; the
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Row or Chain of Mountains, which separate *Media* from *Hyrkania*, that which is between *Hyrkania*, and the Country of the *Parthians*, and particularly Mount *Damavend*, the Mountains that separate *Chaldea* from *Arabia*; those which lie between *Persia* and *Caramenia*, where the most famous Place of all is the Mount *Jaron*. One of the great Defects in these Mountains is, that they are all dry and Sun-burnt; I mean generally speaking; for there are some Places where the Mountains are cover'd over entirely with Woods; such is *Kourdestan*, the greatest part of which is call'd also upon that account *Genguella*, that is to say, the Woody Country. But for one Woody Mountain that you shall meet with, there are three that bear nothing at all. But as I have just now been referring the Cause of Barrenness of the greater Part of *Persia*, to the deficiency of Water; and since in the sequel of my Discourse, it may be observ'd, that I say, that the *Persians* for Moistening Earth, make use of subterraneous Canals in the Earth, that run generally through their Countries, where they stand not in need of Water: I am very willing to explain my self, to avoid all appearance of a Contradiction, because all which I have recited hereupon, as above, is exactly true. The Water is the Cause of Fruitfulness in *Persia*, in all Places where it is to be had; and there is some,

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generally speaking, when People will be at the Pains of digging for it; but there are not People enough every where to look after it, and draw up a sufficient Quantity: Hence, the want of People does not proceed from the barrenness of the Soil, but the barrenness of the Soil from the want of People; just in the same manner as it fares with the greatest part of the Countries of the *Ottoman* Empire, which, altho' they are of their own selves, and by their Nature the best, and the finest Countries upon the Face of the Earth, are nevertheless as dry as Heaths for want of Hands. As for the Cause of the want of People in these vast Countries, it is very easy to comprehend. It proceeds on one Hand from the unmeasurable Extent of these Monarchies, and on the other from the Arbitrary Government that is exercis'd there. The People who are Conquer'd, not being able to support the being Govern'd by the Caprice of a Foreigner, whereas they were before rul'd by due and constant Laws, flowing regularly from their own Constitution, shake off the Yoke as soon as the Conqueror removes two or three hundred Leagues from them. It was thought advisable, in order to maintain their Conquests, to banish the better Part of them, and to transport the other into distant and different Climates, where they perish'd little by little, like a strange Plant. This is what the *Persians* have

have practis'd, as well as the *Turks* for latter Ages. They have already remark'd in the *Indies*, which is a Country very Rich, Fruitful, and Populous, the dreadful Effects of this kind of Politicks; for in Proportion, as the *Great Mogul* extends his Empire, by the Conquest of *Indian* Kingdoms and Principalities, the People, and at the same time Plenty and Riches, decrease; one may add to this Political Reason, some other natural ones, for the Depopulation of *Persia*, and among the rest, these three. *First*, The unhappy Inclination which the *Persians* have, to commit that abominable Sin against Nature, with both Sexes. *Secondly*, The immoderate Luxury of the Country. The Women begin there to have Children betimes, and continue fruitful but a little while; and as soon as they get on the wrong Side of Thirty, they are look'd upon as old and superannuated. The Men likewise begin to visit Women too young, and to such an excess, that though they enjoy several, they have never the more Children for it. There are also a great many Women, who make themselves abortive, and take Remedies against growing Pregnant; because when they have been three or four Months gone with Child, their Husbands take to other Women, holding it for an Act of Turpitude and Indecency, to lie with a Woman gone so far in her Time. The

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Third Reason is, that within this last Century, a great many *Persians*, and even entire Families, have gone and settl'd in the *Indies*. As they are a handsomer, wiser, and more polite People, beyond all Comparison, than the *Mahometan Indians*, who are descended from the *Tartars*, in the Country of *Tamerlane*; they all advance themselves in the *Indies*. The Courts of the *Indian Mahometan Kings* are all full of them, particularly that of *Colconda* and *Vijapour*. As soon as any of them are well establish'd, they send for their Families and Friends, who go willingly where Fortune invites them, especially into a Country, which is one of the most plentiful in the World, and where Cloaths and Food are sold cheaper than any where else soever. They are not yet so well advis'd of this in the *East*, as to forbid the Departure of their Subjects: Every one is at Liberty to go where he pleases, and there is no need of a Pass, they having free Egress out of the Kingdom without it. You will likewise find in the Sequel of this Work, that when the Peasants in some Places, think themselves oppress'd, they will come crying in a Body to the Gates of the Governours, and even to the Gate of the King's Palace, that they will leave the Country, if they are not eas'd.

C H A P. II.

Of the CLIMATE, and of the AIR.

I Will begin this Chapter with this Remark, that there is perhaps nothing more memorable at this time of Day, in the Writings of the Ancients, than what *Xenophon* makes young *Cyrus* speak. *The Kingdom of my Father is so great, that there is no enduring the Cold on one side of it, nor the Heat on the other.* In effect, one may say with Truth, that there is a Winter and a Summer in *Persia* at the self-same Time; for on one Side, as on the *South*, there is no Winter, and on the opposite Side there is little Summer. As this Kingdom is of this prodigious Extent, it is easy to imagine, that the Air is different according to the Scituation of each Country. It is cold even up to *Chiras*, which is the Capital City of the Province of *Persia*; and it is warm from that City even up to the End of the Kingdom on the *Southern* Side. It is dry every where, where it is cold, but it is not dry in all Places where it is warm. It is warm and dry all along the *Gulph of Persica*, reckoning from *Caramenia* to the *Indus*; and in those Countries there are Places where the Heat stifles People, and is insupportable even to those that are Natives, and have never

never been out of the Countty, They are forc'd to quit their Houses, during the four sultry Months of the Year, and retire towards the Mountains: And at that time, those who are forc'd to travel in the scorching Countries, meet with Villages quite deserted, except by a few miserable Creatures, that are left to take care of things, and those who are the Archers of the Provosts. The Air is not only insupportably hot in these Maratime Provinces, but also very unhealthful, and the People who are not accusom'd to it, seldom fail of falling sick, by reason of the badness of the Air, in the excess of the Heats, and it frequently proves mortal to them. All this I know too well, by my own Experience, and to my own Cost, having been infected my self by this malignant Air, by reason of my not going from thence before the Month of *May*, and so I fell into an Indisposition, that I could not shake off for a good while. The Places for Retreat are the Valleys, the Mountains, and the Palm-Tree-Woods, but these Woods themselves are not look'd upon to be very wholesome.

The sultry Air of *Persia* is still more unwholsome, where it is attended with Moisture and Dampness, as it is along the *Caspian-Sea*, and especially in that part which is counted to be the ancient *Comisena*, and which they call *Mazenderan*, which is very
like

like our *European* Climate. To speak the Truth on't, the Country is in that part admirably fine, from *October*, even till *May*. I was there in the Month of *February*, at which time I was in a manner charm'd, and enchanted with it ; for the whole Country is nothing but one continued Garden, or a perfect kind of Paradise, as the *Persians* call it. The Causeways and Highways appear like so many Alleys of Orange-Trees, border'd on either side with fine Parterrees, and flowery Gardens. I have there also met with excellent Fruits, much of the same kind with ours, and of as delicate a Taste and Flavour as any we have in *Europe*. The Wine is good, and there is Plenty of it ; Plenty of good Game ; but particularly Wild-Boars, the finest in the whole World. But by observing the Countenances, and the Complexions of the Inhabitants, I could easily perceive, that it must be the worst Air that could be ; for the People are more yellow, more defective in their Make, more weakly and sickly than ever I saw in any other part whatsoever. This Country of *Mazenderan* was almost grown a Desert, by reason of the bad Air, before *Abas* the Great's Time : But that Prince, a mighty Conqueror, and a vast Politician, transported thither a prodigious number of People from *Armenia*, and *Georgia*, as well to depopulate those Countries, where the *Turks* came every

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every Year to encamp and make War against them, as because he believ'd that Soil to be of more Significancy and Importance, seeing among other things, that the Silk-Worms bred very kindly, and came to Perfection in those Parts. His Mother, who was of *Mazenderan*, which might of consequence be called his native Country, in as much as it produc'd the Person who gave him his Being, solicited him on the other hand, to People again the Place, to which he ow'd his Birth. He transported thither thousand Families of Christians, imagining that they would be very fruitful and increase there mightily : *It is*, say'd he, *a perfect right Country for the Christians ; it bounds with Wine and Hog's-Flesh, two Things which they mightily like ; they love to go to Sea, and they will traffick with their Brothers the Muscovites, by the Caspian Sea. Abbas* caus'd Towns to be built, and magnificent Palaces to be erected, in several Places of that Country, and all this to encourage the Increase of the Colony ; but the Malignity of the Air was so cross to his Designs and Projects, though laid and carried on with the utmost Care and Diligence, that when I was at *Mazenderan* with the Court about forty Years ago, the number of Christians was reduc'd to four hundred Families, from the thirty thousand that were there at first, as I was very credibly inform'd.

The Bishop of *Ferackbad*, a good old *Armenian* Prelate, who was well enough acquainted with the Country, told me frequently, that if it was not for the Fertility of the Soil, which draws the Neighbouring People thither, the whole Country would be left like a Desert, by reason of the Unwholsomeness of the Air; for about the end of *April*, they find it necessary to retreat to the Mountains, which are about five and twenty or thirty Leagues off, and to leave the Brooks and the Rivulets by reason of the insupportable Heats, which even dry up large and deep Rivers, in so much, that all the Summer-time long there is none other but the worst Water in the Earth to be had. During my sojourning there, I found so prodigious a Dampness in the Air, that only hanging out a piece of Linnen over Night, I have seen it drop in the Morning, when no Rain has fallen. I must add to this Description, that the Air on the Coasts of the *Caspian* Sea is accounted so bad, that it is look'd upon as a Disgrace for any Person to be sent thither in Commission. And when the King makes any Person Governor of *Guilan*, which is the most considerable and profitable Post, that an Intendant can have, they inquire one of another, *Has he kill'd or robb'd any Body, that he is sent Governor of Guilan?* Rust is there so sudden and

active

active, that I have seen Arms rusted within four Hours after they have been oil'd and clean'd. Hence the People of the Country seldom carry any other Arms than Hatchets, because the Rust fastens the Swords in their Scabbords, and their Bows are by the Moisture, render'd very soft and slack. Hereupon they recount the following Story ; That a Courier being one Day arriv'd from Mazenderan, at Ispahan, arm'd with a Bow and Sabre, a young Lord that was at Court at his first Arrival there, happening to take his Bow into his Hand, to make a Trial of it, as it is usual among them to do, found it so slack, that he said, smiling to him, *What is this Mounseur Courier, you have a Bow a Child can bend ? That may be, my Lord,* reply'd he, *but if you are so very strong, draw out my Sabre.* He meant, to signify by this, that the same Dampness which had slacken'd the Bow-string had fasten'd his Sabre in the Scabbord.

However, as there are no Countries else so damp on the side of the *Caspian* Sea, but on the contrary, the other Places are almost all of them dry to the last degree ; one may, generally speaking, say, that the Air of *Persia* is dry, its Drought proceeding from the few Rivers and Lakes that are to be met with in the whole Extent of that vast Kingdom ; and one may, with equal Truth, conclude, that that Air is good, pure and

wholsome. Such it is in all the Inlands of the Kingdom ; which is plainly to be seen by the healthful Complexion of the People, who are strong, robust and sanguine, and commonly enjoy a constant Series of Health, and a good Disposition of Body. As to its Frontiers, there are none but the Countries I have been speaking of, that are unhealthy, and where the Air is contagious during the Heats of the sultry Season.

The Air being dry, as I have been saying, it follows of course that *Persia* cannot be very much subject to Rain: It is seldom Rainy Weather there, especially in the Summer-time, and in the Heart of the Kingdom; and at that Time you will scarce see so much as a little Cloud hanging in the Air, but all is calm and serene to Admiration. If in the Evening you should lay a Sheet of Paper in the Air, you will find it in the Morning as dry as you left it. Neither the Leaves on the Trees, nor the Herbage on the Ground, have the least Moisture in them. It is remark'd in some Countries, as in that, namely, of *Loureston*, the Capital City whereof is *Hamadan*, which was the Ancient *Susa*, that the very Sweat of human Bodies is suppress'd and repuls'd by this Drought; whereas at *Babylon* and in *Caramenia*, it runs pouring off the Body like Water through a Sieve. Hence they have taken further notice of two natural Effects it has
which

which are very different, but equally surprising: The First is, That in the Provinces I have been naming, and in many others, altho' the Air is quite clear from Clouds all Summer-long, yet in the Evening Winds arise, which refresh the Climate, and last till an Hour and an half before Sun-rise; and these are usually so fresh and sharp in the Night-time, that one must be forc'd to put on a great Coat to guard one against the Cold. The Second Effect it has, is, that altho' at other Seasons of the Year the Winds cease, so far as not to be perceptible, you will see the Sky over-cast with great Clouds, that pass off softly from East to West, without any Sign of Wind to drive them on; so that it is judg'd their Impulsion may proceed from some other Cause. There is such an exquisite Beauty in the Air of *Persia*, that I can neither forget it my self, nor forbear mentioning it to every body: One would swear that the Heavens were more sublimely elevated, and tinctur'd with quite another Colour there, than they are in our thick and dreary *European* Climates. And in those Countries, the Goodness and Virtue of the Air spreads and diffuses it self over all the face of Nature, that it enobles all its Productions, and all the Works of Art with an unparallel'd Lustre, Solidity and Duration; not to speak how much this Serenity of Air enlivens and invigorates the Constitution of
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the Body, and how happily it influences the Disposition of the Mind; of which I shall have occasion to make ample Mention in the sequel of my Discourse. I shall here only just set down one Remark more to make my Reader have a true Idea and just Sense of the Goodness and Purity of the *Persian* Air, in most parts of the Country, and amongst others at *Ispahan*: There is no need of stopping the Bottles, any further than just to hinder the Wine from running out: For this they make use of a Flower, as a Pink or a Rose, and put in the Mouth of the Bottle instead of a Cork, and after they have poured any part of it out, they never stop it afterwards. The Remnant of a Bottle that has been uncork'd for four and twenty Hours, and which one would think should evaporate and pall, is so very little alter'd that 'tis scarce to be perceiv'd.

The common Variation of Times and Seasons, to speak in general, and above all in the Heart of the Kingdom, are after the following manner: The Winter begins in *November*, and continues pretty harsh and violent even till *March*, with Frost and Snows, which fall in great Flakes among the Mountains, but do not come down in so great Quantities, among the Plains and regular Champain Countries. There are Mountains three Days Journey distant from *Ispahan*, on the West-side, that are cover'd by the Snow
for

for eight Months together. They say, that among the Snow, you will meet with little white Worms, about the bigness of one's little Finger, that move up and down lively upon the Surface of it, and if you crush them, they are colder than the Snow it self. From the Month of *March* to that of *May*, the Winds are very high, the coming of which is a certain sign that Winter is quite gone. From *May* till *September*, the Sky is serene, being refresh'd by the Winds that blow in the Night, and just at the close of the Evening, and opening of the Morn. And from *September* to *November*, the Winds are just the same as in the Spring of the Year. Her you must observe, that during the Summer, in the Countries we are speaking of, the Nights are about ten Hours long, and there is but little Twy-light; which join'd to the constant Freshness and Sharpness of these Night-Winds serves very much to moderate the Heat of the Days: Insomuch that in Consideration of the Warmth, I had rather pass a Summer at *Ispahan* than at *Paris*: For if it is warmer there by Day-time, the Day, by way of Amends, is so much the shorter. There are divers Remedies against the Heat, and the Night is always sure to bring a fresh Gale; whereas there are Nights frequently at *Paris* that stifle one almost with Heat and Closeness. On some Days in Summer, I have known the Sun and Air so hot at *Paris*,

from Twelve till Three in the Afternoon, that the late Mr. *Benner* and my self both agreed, that it was not warmer at *Ispahan*, nor even the *Indies*. I will speak more at large of the Air of this Metropolis of *Persia*, in the following Parts of this Work, when I come to give a particular Description of that famous City. All that I shall say more of it in this Place is, that the Air is dry there to the last degree, to which I don't know whether one may properly impute the Reason, that dead Bodies, as well Animal as Human, always swell, within an Hour after they are dead, to be half as big again as they naturally are. And another Thing which is very different, that the Conclusion of almost all Diseases, shews it self in a great and painful Swelling of the Legs, and which takes up a long time before one can get over it.

Persia is rarely expos'd to Tempests, or Earthquakes; there is very seldom any Thunder and Lightning, or other Meteors; the Matter and Composition whereof arises from Vapours, because the Air is so dry, as I have already said: It only Hails now and then in the Spring; and as, at that Time, the Harvest is pretty far advanc'd, those Storms of Hail make terrible Havock and Waste among the Corn. The News of this never fails of coming where the Court is; for they send out of those Countries that are

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laid waste by the Hail, Deputies to the Ministers of State, to desire an Abatement of their Taxes; and those Deputies always represent the Damage to be much greater than it really is. As to Earthquakes, they happen very seldom in *Persia*. I would here be understood always to except *Hircania*; for they are on the contrary, frequent and furious there, especially in Spring; but they do nothing but frighten and terrify the People, and very seldom have any Tragical Effects. For the other Phænomena, they are likewise very seldom to be seen in *Persia*, particularly the Rainbow; because there is not abundance of watery Matter to compose it. You may see sometimes on a Summer's Night, little glimmering Streaks and Rays, that shoot athwart the obscure Parts of the Air, and look like falling Stars. These kind of Exhalations, like firing of Squibs and Rockets, fall sometimes strait downwards, sometimes obliquely, and seem to leave behind them little Streaks of Smoak, or black Vapours, which are nothing perhaps but Haloes or Heats round about the Moon; and the principal Planets, which the Eye, by a Deception of Sight, takes to be Smoak. I must add, that the Clearness and Serenity of the *Persian* Air, is so great, that the Stars alone give Light enough, for Persons to travel by, and know one-another.

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26 *A General Description of PERSIA.*

The Winds of *Persia* seldom rise so high as to come to the degree of a Hurricane, and are not frequently Stormy and Tempestuous But there are some which are Mortal, and rage with extreme Violence along the Gulph of *Persia*; they call these deadly pestiferous Storms, bad *Sammoun*, that is to say, the Winds of Poison: But upon the Spot, where those Storms happen, they call them *Samyal*, a Word compos'd of *Yel*, which signifies Wind in the *Turkish* Tongue, and *Sam*, which signifies Poyson in *Arabick*. It rises only between the 15th of *June*, and the 15th of *August*, which is the Time of the excessive Heats near that Gulph. That Wind runs whistling through the Air, it appears red and inflam'd, and kills and blasts the People; it strikes in a manner, as if it stifled them, particularly in the Day time. Its surprizing Effects is not the Death it self, which it causes; what's most amazing is, that the Bodies of those who die by it, are, as it were, dissolved, but without losing their Figure or Colour; insomuch that one would only take them to be asleep; but if you take hold of any piece of them, the Part remains in your Hand. In the Year 1674, a Chatir, or Footman, named *Mahamet Aly*, who had been in my Service, returning from *Basra* to *Ormus*, (during the time of these Winds that are so violent and mortal) with a Packet of Letters, found another Footman
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of his Acquaintance, who had the Charge of a Packet of Letters too, lay stretched along in the middle of the Road ; he thought him to be asleep, and pull'd him by the Arm to awake him ; he was very much surpriz'd to find the Man's Arm in his Hand ; and afterwards taking him hold in several other Parts, that his Hands were buried as it were in so much Dust. In the Year 1675, in the Month of *May*, a little *Portuguese* Squadron being come to the Port of *Congue*, about three Days Journey from *Ormuz*, to get their Customs paid, which the *Portuguese* pretended to be their Due, they arrested the Ships that were returning from *Mecca*, full of *Persian* Passengers, and detain'd them till the Month of *July*, at which Time, those poor People hastning to get out of the bad Air of that Country, several perished in the Manner I have mention'd, being caught in the way by the Wind. As soon as one finds this terrible Wind coming, which rises with a Vehemence like a Whirlwind ; the only Remedy against it is, to cover one's Head up close, and throw one's self upon one's Belly to the Ground, and lie with one's Face press'd into the Dust of the Earth, till such time as the Whirlwind is past, and that lasts, as I have been told, about a quarter of an Hour.

C H A P. III.

Of the SOIL.

I Must say of the Soil of *Persia*, as I did of the Air; That Kindom being for its bigness, a litle World, part whereof is burnt with the heat of the Sun, while the other part is frozen over with Cold. It is impossible but that there should be strange Varieties and Alterations in the Nature of the Soil: But *Persia* is, generally speaking, a barren Country, as I have observ'd already; and the Tenth part of it is uncultivated. I have likewise remark'd before, that *Persia* is the most Mountainous Country in the Universe, and most of its Mountains barren and dry to the last degree, consisting generally of bare Rocks without any Trees or Grass. But there are here and there between the Mountains, Valleys and Plains, that are more or less fruitful, and more or less agreeable, according to their Scituation and Climate. The Soil is gravelly and stony in some Places; in others, it consists of a white Clay, that is as heavy and as hard as the Stone itself. But both in one and the other it is so dry, that if the People don't water their Lands, they will produce nothing, not so much as Grass. It is not altogether an entire want of Water, but because

because there is not enough of it. It scarce rains at all during Summer, and in Winter the Sun is so hot, and so drying for the five or six Hours that it is high in the Horizon, that the Land must be water'd from time to time. But on the contrary one may say, that in every Place where they are water'd, they are fruitful in their Productions. Thus it is the Scarcity of Water that occasions the Barrenness; and after all, it is the Deficiency of Inhabitants, as I have already remark'd, which causes the Water to be so scarce, there being not in that vast Empire, the twentieth part of the Hands that are necessary to occupy and manure the Ground with any Ease. A Man would be strangely surpriz'd in *Persia*, who went thither prepossess'd with the Ideas given of it by ancient Authors, particularly *Arian*, and *Quintus Curtius*; for to read their Accounts of the Luxury, Effeminacy, Delicacy, and Treasures of the *Persians*, one would imagine 'twas a Country made up of Gold, and where the Conveniencies of Life were in great Plenty, and to be had for little or nothing. But whoever comes there, finds it quite otherwise: However there is no doubt to be made, but that *Persia* has been one of the most opulent, and sumptuous Countries, as those Authors have reported it. because the Holy Scripture confirms it. What way is there to reconcile these visible and seeming

ing Contradictions? This I will do without much difficulty, by relating two Things, which I have found out to be the Causes of this strange Alteration. The first proceeds from the difference of their Religion; the second arises from the difference of the Government. The Religion of the Ancient *Persians*, who were *Ignicoles*, or worshippers of Fire, lay'd upon them the strictest Engagements to cultivate the Land; for according to their Maxims, it was a pious and meritorious Action, to plant a Tree, to water a Field, and to make a barren spot of Earth yield Fruit; Whereas the Philosophy of the Mahometans, tend only to the enjoying the Things of this World, while one is in it, without having any more regard to it than a High-way, through which one is to pass quickly. The Government of those Ancient People, was likewise more Just and Adequate. The Rights of Proprietors to their Lands and Goods, were inviolably Sure and Sacred. But at present the Government is Despotick and absolutely Arbitrary. What moreover induces me to believe, that all I have read of *Persia* in those Ancient Times is true, and that it was beyond comparison, more Fertile and Populous than it is at present, is, from taking a Review of what it has come to within these Sixscore Years, from the beginning of the Reign of *Abas* the Great. He was a Just and Equi-

Equitable Prince, and all his Endeavours had this one Tendency, to render his Kingdom flourishing, and his People happy. He found his Empire all torn to Pieces and Usurp'd, and the greatest part of it Impoverish'd and Pillag'd. But it is scarce to be believ'd, what Effect his good Government had, throughout his Dominions. To give the Reader but barely one single Instance of it; He brought into the Capital City a Colony of *Armenians*, who were a Laborious and Industrious People, and had nothing in the World when they came there; but in the space of thirty Years they grew so exceeding Rich, that there were above threescore Merchants among them, who, one with another, were worth from an hundred thousand Crowns, to two Millions, in Money and Merchandize. As soon as that Great Prince ended this Life, the Prosperity of *Persia* ended likewise. The People began by little and little to go over to the *Indies*, during the two succeeding Reigns; and at length, in the Reign of *Soliman*, which began in 1667, their Wealth and their Plenty were found to be excessively diminished. The first time that I came to *Persia*, was in the Year 1665, in the Reign of *Abas* the Second, and my last in the Year 1667, during the Government of *Soliman* his Son. Counting from that time to this, the Riches seem'd to be half diminish'd, within so little an Interval

val as twelve Years time only. Even the Coin itself was alter'd; there was no such thing as good Silver to be seen. The Grantees being impoverish'd, exacted upon the People, and peel'd them of their Fortunes. The People to ward against the Oppressions of the Great, were become Cheats and Sharpers; and from thence all the ill tricking Ways that could be, were introduc'd into the Art of Trade and Commerce. There are too many Examples throughout the World, which shew, that even the Fertility of the Soil, and the Plenty of a Country depends on the good Order of a just and moderate Government, and exactly regulated according to the Laws. If *Persia* was inhabited by *Turks*, who are still more slothful, and less engag'd in the things of this Life, than the *Persians* and cruelly severe in their manner of Government, it would be still more barren than it is; whereas, if it was in the Hands of the *Armenians*, or of those People call'd *Ingnicoles*, one should quickly find it appear again in all its Ancient Glory and Primitive Splendor.

To return to the Soil of *Persia*: It is however with these Defects, as good in some Places as any Soil can be; as for Example, in *Armenia* in *Media*, in *Iberia*, in *Hyrkania*, in *Bactria*, which are called at present, the Provinces of *Corasson* and *Candabar*, in the Country of *Koureston*, which is between
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Persia and *Arabia*. In the Year 1669, when I was in that Province, they gave an Account to my Servants at an Inn, of the Price of things in the following manner. Barnley at a *Denier* and a half a Pound, the Bread at four *Deniers*, (a *Denier* being the 12th Part of a *French Penny*) good Mutton for a Penny, Pullets for Two pence Half-penny, and large Turkeys for Four-pence. One may easily judge what all these were worth to the Peasant at first Hand. However, I have heard of better Pennyworths by half at *Candahar*: But on the contrary, the Borders of the Gulph of *Persia*, and the Desart of *Caramenia*, are more barren, Cattle are scarcer there, and every thing is got with greater Difficulty and Expence.

C H A P. IV.

Of the Trees, Plants, and Druggs.

I Shall treat in the following Chapter concerning those kind of Trees, which are usually distinguish'd by the Name of Fruit-Trees. As to what regards the other sort; the Trees that are most common in *Persia*, are the *Plantane*, the *Willow*, the *Fir*, the *Cornell*, which the *Arabians* call *Seder*, and

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the *Persians* *Conar*, from whence the Word *Cornus* evidently proceeds; and from that, in *English* we come to call it the *Cornell-Tree*. The *Persians* hold, that the *Plantane* hath a natural Virtue in it against the Plague, and all other Infections of the Air; and they affirm, that they had no more Contagion at *Ispahan*, their Methropolis, after they had planted them every where round about, as they did in the Streets, and Gardens: Several other Towns of *Persia* are stock'd with these Trees, and particularly that of *Chiras*.

The Tree which bears the *Gall-Nut* is common in several Parts of *Persia*; but particularly in the Province of *Coureston*, where they grow in whole Rows together.

The Trees that bear the *Gum*, the *Mastick*, and *Insence*, lie scatter'd up and down the different Parts of the Country, in great Quantities. The Tree which produces *Frankincense*, and very much resembles in its Form and Make, a great *Pear-Tree*, grows in a more eminent Manner, in the Defart of *Caramenia*, upon the Mountains. You may likewise find there, and in many other Places, the *Turpentine-Tree*, the *Almond-Tree*, and the wild *Chestnut*.

The Tree that bears *Manna*, is likewise to be met with there. There are several sorts of *Manna* in *Persia*, the best is of a yellowish Colour, a large coarse Grain, and comes

comes from *Nichapour*, a Country of *Bactriana*. There is another sort call'd the *Tamarisk*, because the Tree from which it drops, is call'd the *Tarmerisk*. They grow in great Quantities, in the Province of *Soufiana*; especially round about *Daurac*, a Place by the *Gulph of Persica*, which is the *Aracas* of *Ptolmomy*. The third sort of *Manna* that I have taken notice of is Liquid; they gather it about *Ispahan*, from a kind of Trees that are of a bigger Size than a *Tamarisk*, the Rind of which is bright and shining. The Leaves of this Tree do in Summer drop this Liquid *Manna*, which they pretend is not Dew, but the Sweat of the Tree congeal'd upon the Leaf. In the Morning you may see the Ground that lies under it perfectly fat, and greasy with it. It is made use of in Remedies, the same with the *Manna* of *Tamerisk*, and 'tis as sweet as the rest.

There are two kinds of little Trees or Shrubs in *Persia*, that are very remarkable for the dreadful Qualities and Properties that belong to them. Both the one and the other grow in the Desarts of *Caramenia*, near the *Gulph of Persica*; the first is call'd *Gulbad Samour*, that is to say, the Flower which poisons the Wind. The *Arabians* give it the Name of *Chark*, it bears a sort of *Lambriches*, full of tart and eager Milk, as thick as Cream. It is averr'd, that

in the Places where many of these Shrubs grow together, the Wind in the most sultry Season of the Year, passing thro' these Trees, receives a deadly and mortal Quality, and kills all those who breath in it, or whom it blows upon with any Violence. The other little Tree or Shrub, is call'd *Kerzebre*, a Name that signifies *Asses-Gall*, or the Poison of an *Ass*; and to which they attribute all that's bitter and mortal; because an *Ass*, as they account in the *East*, is a Beast of the most vigorous and healthful Constitution; or because *Asses*, and other Domestick Animals, that eat any of that Shrub, die in a little time after. They say likewise, that the Water which washes the Root or Trunk of that Tree, is Death to any Body. The Trunk of it is about the Bigness of one's Leg, and the Branches not so big as one's Arm, and it commonly grows to the Height of about six Foot. The Rind, which is generally pretty thick, is greenish, the Leaves are rather round than oval, with a Point at the End. This Tree bears a Flower, almost like our single Rose, and is of a Flesh Colour, like a Bryar-Rose; which is I believe the Reason why the *Greeks* have given this Tree the Name of *Rododendron*. The *Arabians* call it likewise as the *Persians* do, the Gall of *Asses*, and also *Felly*. They say, that it is the *Nerium* of the Herbalists; which in *French* is call'd *Rosage*,
and

and is treated of in all the Herbals of that Country.

The Herbage grows very kindly in *Persia*, particularly those that we call the Fine Herbs, which have a wonderful good Scent. The Roots, Greens, and *Roman Letucc* that grow there, are larger, of a finer Colour, and better Tasted, than in any Country of the World. They eat them raw, like Fruit, without perceiving any Harshness or Tartness in them. The *Europeans* have found by Experience, that our Greens come to a great Perfection in *Persia*; and it is certain, the *Persians* would have greater Plenty of them, and better than we, if their Religion put them upon manuring them, as carefully as they do in other Countries, where Flesh is forbid so many Days in the Year.

Persia is a perfect Country for Physicial Druggs. Besides the *Manna* that comes from thence, which I have spoken of, there grows *Cassia*, *Senna*, *Antimony*, with which almost all the Fields are cover'd over, and *Fenu Grecum*. They call this *Simple Kam-balack*, which is the *Persian* Name for great *Tartary*; because they say it Originally came from thence. *Nux Vomica* grows likewise almost every where, of the breadth of a Five-Penny Piece, and the Thickness of two Crowns, cover'd with a smooth Skin. The *Gum Armonick*, which the *Persians* call *Ousfioc*, is very plentiful in the Confinnes of

Parthida, towards the *South*. They take it out of a Plant which resembles the Stalk of an *Artichoke*. There is also in the same Places, and in all the Territories of *Ispahan*, a Plant which we in *Europe* are not acquainted with, and which is like the *Spanish Thistle*, they call it *Livas*; the Taste is somewhat sowerish, and very agreeable; it is at its growth in the Spring, which is the proper Season for it. The *Persian* Herbalists call it *Rivendayvoni*, as much as to say, *Horse-Rhubarb*, because they use it to purge the Beasts. They hold it to be a kind of *Bastard Rubarb*, and the *Rubus Arabicus* of our Herbalists. The *Rhubarb* grows in *Corasson*, which is the ancient *Sogdiana*. The best comes out of the Country of the *Eastern Tartars*, who are between the *Caspian* Sea and *China*. The one and the other is call'd *Rivend-Tchini*, the *Rhubarb* of *China*. They eat *Rhubarb* in *Corasson*, as we do *Red-Beet*, and it grows there just in the same Manner.

The other remarkable Plants of *Persia*, are first, the *Poppy*; for tho' there are Plenty of *Poppies* in other Countries, yet they have in no other Place so much Juice, and so strong, as they have there. This Plant is four Foot high, its Leaves very white, it is ripe in the Month of *June*, and they then extract the Juice from it; they slice it in the Head, and the *Persians* by way of Superstition,

stitution, always make twelve Slices of it, in Memory of the twelve *Imans*, three Incisions one just by another, all at one time, with a little Bill, that has three Edges, like the Teeth of a Comb. There comes out of it a kind of viscous or thick Juice, which they gather together at the dawn of Day, before the Sun appears; and this is so strong, that the People who gather it together seem like dead People, taken up out of their Graves, being livid, meagre and trembling as if they had the Palsie. There is something that happens when one goes near those who bruise it, and prepare it for drinking, which I shall let you know in the Sixteenth Chapter. This Humour or Fume, gets into their Heads, and freezes up the whole Body. They make this Juice up into Pills, and in Proportion as it issues out, and the Head of the *Poppy* is drier and drier, it grows black, and so do the Seed and Stalk likewise. The *Persians* call the Juice *Afioun*, from whence our Word *Opium* is deriv'd. The best in the Kingdom is made in the Canton of *Linjan*, six Leagues from *Ispahan*, where the Fields are all cover'd over with *Poppies*. The Bakers sprinkle the Seed of them upon the Bread, because it is a provocative to Sleep, which they look upon to be very wholesome after Meals; and the lower sort of People eat the Seed between Meals. There are some

who hold the *Afioun* of *Cazeron* in greater Esteem, which is towards the Gulph of *Persica*, than that at *Ispahan*, saying, that this engenders waterish Crudities, and the other does not.

Secondly, There is Tobacco, which grows throughout all *Persia*, and particularly in *Susiana* at *Hamadan*, which is the Ancient *Susa*, and in the Desarts of *Caramenia*, in the Neighbourhood of *Coureston*, near the Gulph of *Persica*, where they gather the best of all. It is very easy to grow, and requires no more than the ordinary Tillage of the Ground. They dry it and transport it in the Leaf by Bundles and Parcels, as they do Beets. 'Tis a perfect dead Leaf in its Colour when 'tis dry'd. They neither dress nor bind it up together, for that would make it too strong, and like the *Brazil* Tobacco. But the *Persians* don't like to have it so, but had rather have it milder, that they may continue smoaking it all the Day long. They hate the Smoak and smell of the twisted Tobacco of *Brazil*, which they call *Tombacon Inglesi*, or *English* Tobacco, because the first *European* takers of Tobacco, with whom they had any Commerce, were the *English*. The *English* us'd to bring this Tobacco from *Brazil*, and sell it in *Persia*, about fifty Years ago. But the *Persians* finding it to be both too strong and too dear, they made use of it no longer. Some People who love to make themselves Drunk with Tobacco, mingle Hemp-seed with it, and that makes the Va-

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pours mount into the Brain, and intoxicates them immediately:

I remember to have heard it made a Point of Debate among some knowing Persons in *Europe*, whether Tobacco and Sugar were Originals of the New World, or whether they always grew in the Eastern Countries. I have endeavoured to find the Truth of this upon the Spot. But you would scarce believe how little Curiosity the Eastern People have in such Remarks and Observations. There's scarce a Person among their Learned Men, who keeps a Register of the Discoveries that are made in the Arts and Sciences. As for Tobacco, I could not learn in *Persia*, whether it was originally the growth of that Country, or brought thither from Foreign Parts; and I found my Enquiries all in vain. One of the most curious Men in *Ispahan* told me thus much only, That he had read in a *Parthian* Book of Geography, that in taking up the Ruins of the Town of *Sultania*, they found among the Rubbish, a great Earthen Urn, in which were wooden Pipes, with Cups and Mugs, and Tobacco cut very small, just as the Turks cut theirs at *Aleppo*, which made him believe, that the Plant was brought from *Egypt* into *Persia*, and that it could not have been the natural Growth of that Country, till within these four Hundred Years. I have seen some Persons who are of Opinion, that the *Portuguese* were the first

first who brought it from the *Indies*, not above two Hundred Years since. But that is not credible, because it appears, that it is far less time since they began to cultivate it in the *Indies*. For by all that I have been able to learn, I find it has not been above fifty Years standing there; And even the best and greatest of Tobacco that is made use of in the *Indies*, is carry'd from *Persia*, and that is the Tobacco which is transported in greater Quantities from thence by Sea.

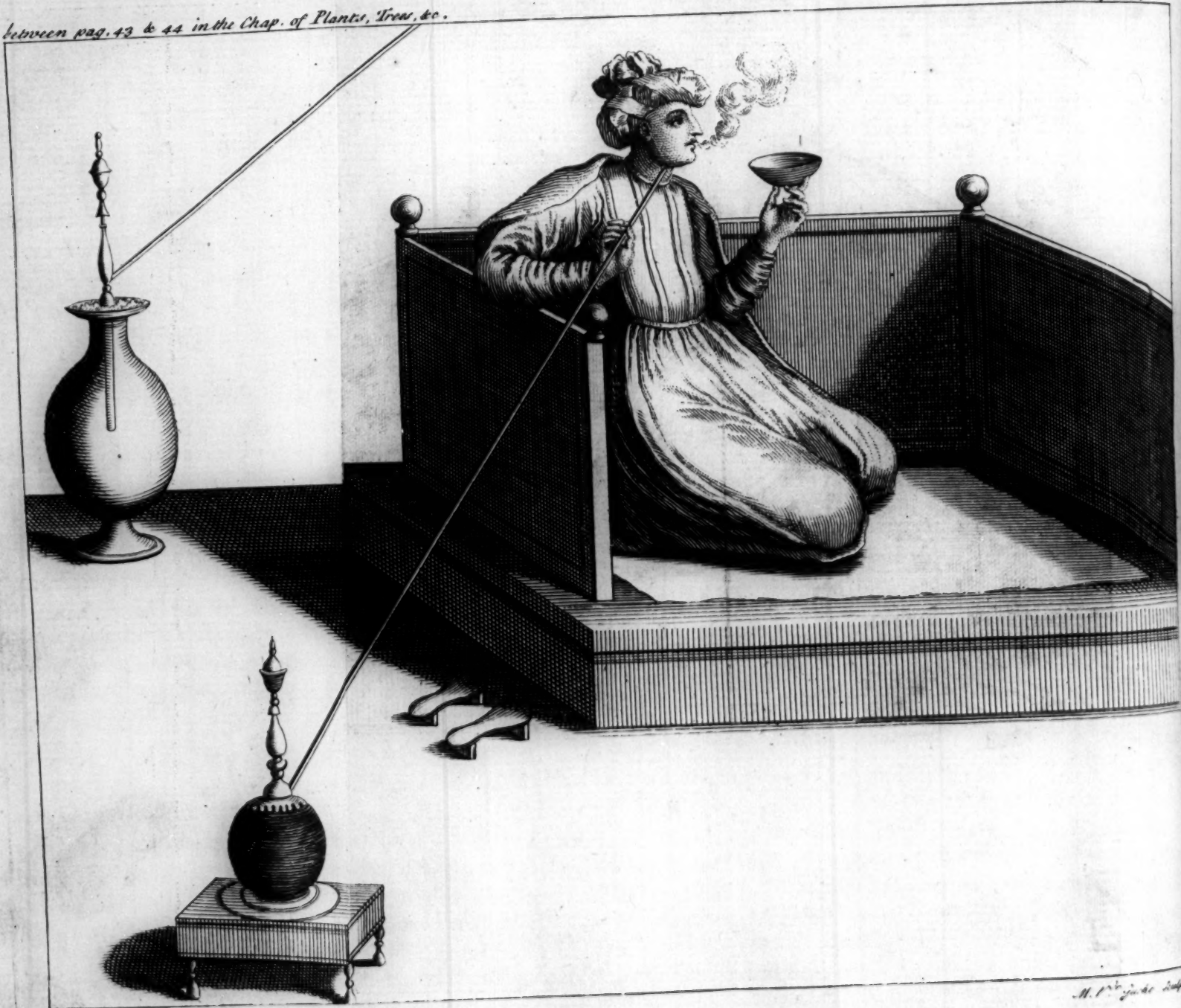
As to Sugar, I believe there was always some in the *Indies*. I know very well it is a Point mightily contested, and the greater part of Authors hold, that Sugar is a product of the New World, and that the Ancients us'd nothing but Honey. But I am of a contrary Opinion, which I found upon this, that Sugar grows throughout all the *Indies*, in great Plenty, with great Ease, and to a great Perfection; and not like Products that are brought from remote Countries, that never came up so kindly, when they are transplanted so far from their own Soil. Another Reason that I have, which is stronger, than the former, is, that Sugar is to be found, nam'd, and prescrib'd in an hundred Places of the Ancient *Indian*, *Persian*, and *Arabick* Manuscripts of Physick.

The manner of taking Tobacco in *Persia* is unknown to us, and a singular way, which the *Indians* and *Persians* have to themselves.

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H. P. G. de la Roche

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As the Air is more warm and dry there than in *Europe* and *Turkey*, and the Animal Spirits of the People more subtile, the Tobacco would be too heady for them, if they took it as we do, because they are at it continually. They pass their Tobacco-pipes thro' a Bottle of Water, of which I have given you a Figure on the side. They call these sort of Pipes *Callion*. The Bottle is cover'd over with an Earthen or Metal Mug, to the height of the Conduit, which is put into the Water as you see.

At the Bottom there is a Plate like that belonging to some Candlesticks, and the Cane or Pipe by which they draw the Smoak, is fix'd to that Conduit. When they would Smoak, they wet the Tobacco which is in that Cup, and mince it very small, that it may not burn away too fast. They put two or three little Coals upon it, and draw the Smoak, which enters into the Water, circulates there, and is then suck'd back into the Mouth, not only cool and fresh, but likewise purg'd off all the unctious and gross Qualities of the Tobacco. You see some in taking it, that have good Stomachs, make great Bubbles, and cause great Murmurings in the Water, by the Attraction of Air. These Bottles are commonly fill'd with Flowers to give Pleasure to the Eye. They change at least once a Day the Water, which is all corrupted, and smells very rank of the Spirit of Tobacco.

bacco. I have made an Experiment, and found that a Cup-full of that Water is a great Emetick, and would almost make a Man Vomit his Heart up.

This mad Inclination to Tobacco, is an ill Habit, that has bewitched almost all the World. Our People in the West smoke it, snuff it, and chew it, as every one knows: and some People, as particularly the *Portuguese*, have always a Nose full of Snuff. The Eastern People take it no other way, than smoaking, but with the same insatiable Greediness, most of them, especially the *Persians*, having always a Pipe in their Mouths. The People of Quality have their Pipe or Callion always carry'd before them by a Servant on Horse-back; and they often stop by the way to smook, and sometimes smook as they ride. They never go abroad without it, and where they go a visiting, there's their Bottle of Tobacco placed before them as soon as ever they are seated. It is true, that seldom is any Hindrance to Business, for they dispatch that as they smook, and as well as if they don't. Go into the Colleges, and you will find both Tutor and Pupil very hard at their Studies, and both of them with Pipes in their Mouths. In a word, they had rather go without their Dinners, than their Pipes; and this is plain, because during the Fast of *Rhamazon*, which lasts eighteen Hours,

Hours, when it falls in the Summer; in all which time they take nothing at all in their Mouths, not so much as Water, the first thing they break their Fast with, is Tobacco. The excessive Use of this Weed dries them up, makes them lean, and weakens them; and in this they all agree, as an undoubted Truth. But then if you ask them, why they don't leave it off? They answer, *Aded Chud, it is a Habit*; and they say further, *That there is no Joy, nor a chearful Heart, without it.* Abas the Great, at the time when this Habit began to gain ground apace, try'd several ways to root it out, but all in vain, altho' he himself abstain'd from Tobacco at that time. They say, among other things of him, that having one Day all his Noblemen round about him at a Feast, he commanded, that the Bottles of Tobacco, which were to be serv'd up to them, should have the Cups belonging to them full of Horse-dung dry'd and pounded, instead of Tobacco. This was not perceptible to the Sight, the Tobacco being usually served up, bruised or minced very small, as I have said, and moistned a little, and then a Coal or two of Fire placed upon it. The King ask'd the Grandees from time to time, *How do you like that Tobacco?* It was a Present from my Vizier of Hamadan, who, to reconcile me to the taking it, sent me the most excellent Tobacco in the World. Each of them answered him,

him, Sire, it is most wonderful Tobacco ; there is none that is more exquisitely good. At length the King, addressing himself to the General of the Courtches, who are the ancient Militia of Persia, and who passed for a Lord more stayd, and freer to speak his Mind than the rest, said to him, My Lord, I pray you tell me freely, and sincerely, What do you think of this Tobacco ? Sire, reply'd he, I swear by your sacred Head, it smells like a thousand Flowers. The King turn'd, and looking on them all with Iudignation, Cursed be that Drug. said he, that cannot be discerned from the Dung of Horses.

Thirdly, There is Saffron, and it is the best in Nature ; it grows in several Parts of Persia ; but they esteem that above the rest, which grows by the Side of the Caspian-Sea, and next to it, is that of Hamadan, which is the ancient Susa or Suzan.

Fourthly, The Assa-Fetida, which is a Juice or Liquor that thickens, and grows almost as hard as the Gums: It drops from a Plant, which they call Hiltit, and is supposed to be the Lazerpithium or Silphium, of Discorides, which grows in many Parts of Persia, particularly in Sogdiana, and the adjacent Countries round about it. It is very good to eat, especially the White, for there are two sorts, one White and the other Black. The Juice which comes out of the White is not so strong, and for that Reason only,

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less esteemed by them. The *Orientalists* call *Affa-seida*, *Hing*, and the *Indians* make a great Consumption of it : They put it into all their Ragoufts, and most delicate Meats : It is a Drug that has the strongest Scent I ever smelt ; Musk does not come near it ; you may smell it at a vast distance ; and if there is any of it put in a Room, the Scent will last for whole Years. The Ships in which it is transported to the *Indies*, are so very strong of it, that there is no putting any thing else there, for fear of spoiling the Goods, or altering them ; of which I had the unhappy Experience in some rich Stuffs ; for though they were all wrapped up close in Cotton, and Sear-cloth folded round about it in several Folds, yet the Gold was tarnish'd, and the Silver turn'd quite black.

Fifthly, There is the *Mummy*, and there are two sorts in *Persia* : One is *Mummy*, commonly so call'd, which comes from Bodies embalm'd, and interr'd in dry burning Land, where, in the course of Ages, they petrify, as is very well known to all the Curious. This *Mummy*, which is nothing but the Petrification of a Corps imbalm'd for two thousand Years, as they assure you, in *Persia*, is to be seen in *Corasson*, which is the Ancient *Bactria*. A Visier of the Province Named *Mirza-Chefi*, a very knowing Man, told me several times, that when they were working in the Sand to make
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Subterraneous Conduits for the carrying of Water, they have found some of these *Mummies* seven or eight Foot long, whether it is that the Bodies were larger at that time of Day, or that they took Pleasure to bury them, and stretch them out to a greater Length for the Admiration of Posterity: He added moreover, That when they found these Bodies, some of them had Heads of Hair and Beards, remaining, with Nails upon their Hands and Feet; and that their Faces were so little alter'd, that the Features of them might be plainly distinguish'd and discern'd. He thereupon told me, That our Bodies are like a Sponge, and that upon letting out the Blood, and those noble Particles of Life, which render the Body too moist, and then drying the rest well, one might keep them many Ages. The Soil of *Bactria* is a warm dry Sand, very proper to preserve and petrify Bodies after this Manner. The other *Mummy* is a precious Gum, which distills from a Rock. There are two Mines or Springs, of it in *Persia*, the one in the Desarts of *Caramenia*, in the Country of *Sar*, and that is the best: For they avow, that let a human Body be never so much mill'd, broken, torn, and even minced all to pieces, one half Drachm of this *Mummy* will re-establish it in four and twenty Hours time. Of the Truth of this, no body in *Persia* makes the least Doubt, by reason of the

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Experience of miraculous Cures, which they perform daily, by means of this precious Drug. The other Mine is in the Country of *Corasson*, which is the Ancient *Badria*, where I have told you, there are also *Mummies* of human Bodies, as there are in *Egypt*. The Rocks, from whence the true *Mummy* distills, belong to the King; and all that drops from them, is preserv'd for him. They are inclos'd, and lock'd up, and at the Entrance, are five Seals, of the principal Officers of the Province. They open the Mine but once a Year, in the presence of these Officers, and likewise several others, and all that is found of this precious Mastick, or the greatest part, is sent to the King's Treasury, from whence a Person that has occasion for it, may get it very easily, if he has but a little Credit and Interest. The Word *Mummy* is a *Persian* Word taken from *Moum*, which signifies Wax, Gum, Ointment. The *Hebrews*, and the *Arabians*, make use of this Name, with the same Signification. The *Persians* say, That the Prophet *Daniel* taught them the due Preparation and Use of the *Mummy*.

Among the remarkable Plants of *Persia*, and that are at this time very well known, there is the *Hannab*, which is a Grain where-with both Men and Women make a Colour to paint the Hands, the Feet, and sometimes the Face, in order to preserve the Skin, and the

Complexion. The Sun has not the Power to tan a Face that is anointed with it, neither can the Cold penetrate it, as before, and chap the Skin. They likewise rub their Horses Legs over with it, for the same Reason. This Grain or Seed grows upon a little Tree, in Tufts, like *Pepper* or *Ginger*: There is abundance of it in the Countries of *Kirmon*, and at *Siston*: They say, it is the Shrub, which we call a *Pastel*. They also make use of the Leaves of it, for the same Effect. The manner of using them, is to beat 'em to a Powder, and then to temper them with Water in a Mortar; when that's done, they wet their Hands, and anoint them with *Hannab* so temper'd, and in a manner, enamel themselves over with it for the whole Night, that the *Hannab* may take place. This Tincture is nevertheless taken off by Water, which makes those, who have newly rubb'd their Hands with it, wash them very seldom for fear of the *Hannab*'s going off: It commonly lasts fifteen Days or more before it goes away of it self.

The *Rounas*, which our Authors call *Opoponax*, is a reddish root, that is employ'd in colouring and dying: It grows very much in *Persia*, and from thence the *Indies*, which is the best Country for colouring and dying, receives it. The Cotton-Tree grows up and down all over *Persia*; you may see whole Fields full of it: It is a Fruit as large as the Head of a Poppy, but of a rounder Figure.

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They find in every Head seven little Grains, or black Berries, which are as it were the Seed of that Fruit. There grows also in *Persia*, in several Places, a little Tree, perfectly rare and curious, the Fruit whereof is large and long, like green Lambriches, which when they come to open, yield a downy Silk, as fine as Wadding. I have had Quilts and Cushions made of it for my own Use in *Persia*. They Card it as they do Cotton, without spoiling it.

I must place among these Physical Druggs the *Bezoar*, which is that Stone, that is so famous in Medicine. It is a soft Stone, form'd with several little Coats and Skins, after the Manner of Pearls, or just like as Onions grow. They are found in the Bodies of He-Goats, and She-Goats, whether tame or wild, on the side of the Gulph of *Persica*, in the Province of *Corasson*, which is the ancient *Margiana*; and they are incomparably better than those which are got in the *Indies*, in the Kingdom of *Colconda*, and in the Countries most remote. They say further, that there are in those Countries of the *Indies*, great *Bezoars*, in the Bodies of the *Asses*, of the wild *Boars*, of the *Porcupines*, and in the Bodies of the *Geese*. I have seen some brought from *Colconda*; but because the Goats were driven three Days Journey out of the Country, there were *Bezoars* but in a few of them,

them, and those were only little pieces. We kept some of those Goats Fifteen Days alive, and that with nothing but common Green Herbs; and when we came to open them, we found nothing in them. I kept them at that time to try the Truth of what was said, that there was a particular Herb, which by heating those Animals, produc'd this Stone in their Bodies. The *Persian* Naturalists say, that the more these Animals feed in dry Countries, and eat warm and Sun-burnt Herbs, the more efficacious, and wholsome is the *Bezoar* that they yield us. *Corasson*, and the Borders of the Gulph of *Persica*, are Countries by their own Nature dry and Sun-burnt, if there are any in the World. One may always in the Heart of these Stones meet with some piece of Bramble, or other Wood, round about which, the humid Particles coagulate, that compose and form this Stone. It is to be observ'd, that in the *Indies*, they are the She-Goats that bear the *Bezoar*; and in *Persia* the Sheep, and the He-Goats; and this makes the *Persians* esteem most the *Bezoar* of their own Country, as being more hot, and better digested, and set but little Value on the others, which are sold at a much cheaper Rate. The *Bezoar* of *Persia* is sold by the *Kourag*, which is the weight of three Mesals; or to speak more plainly, Fifty Four Pound to the *Kourag*.

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The *Orientalists* hold, that the *Bezoar* is a Counter Poison, for which reason they have given it the name of *Pe-zaer*, which is as much as to say, the Conqueror of Poison; or a thing that has the upper-hand of Poison. Our Word *Bezoar* undoubtedly proceeds from thence, in the same Manner as the Word *Civit*, comes from the Word *Zabad*, which is the *Persian* Name. The *Bezoar* is made use of with great Success in Sudorifics; they give it in Purple Fevers; they more especially prescribe it in Cordials, Confections and Philtres. They say it warms and enlivens the Spirits, awakens Vigour, and confirms the Temperature of the Body. The *Eastern* Physicians prescribe this in the room of any thing else. The less knowing People, and the Quacks, cry it up to the Skies; but in the Bottom, it is a Drug that looses its Esteem in the *East*, and that will, in a short time, be entirely cry'd down, as I think it is already in *Europe*.

The Manner of using it in *Persia*, is to grate it with the Point of a Pen-knife, or to make it into Powder on a Marble, and the usual Dose is two or three Grains, in a Spoonful of Rose-water. The *Bezoar* is very easily and commonly falsified. The greatest and most polish'd Pieces are the most to be suspected; because the Price of those Pieces being far above the Price of the common Pieces; the Falsifiers of it make

more by the Drachm than any other way. I never saw true *Bezoars* that weigh'd above six Grains; and the true *Bezoar* is always lighter than the Counterfeit, which is one of the Marks the knowing Purchasers go by. There is another surer Mark still, which is to apply an Awl, made red-hot in the Fire; for if any Vapour issues from it, or if the Awl enters it, 'tis a certain Sign of its being a Counterfeit. Rosin and *Spanish Wax*, are the Materials which they commonly make use of, in falsifying the *Bezoar*. It must not be forgot, that the fine Polish of that Stone is Artificial; its Skin or Coat, when 'tis first taken out of the Body of the Animal, being Rough and Greenish, without as well as within.

As I have had several Questions put to me since my return, concerning *Musk* and *Ambergrease*, I thought it would be very well done of me to set down here what I have observ'd in my Travels.

I believe that all the World knows very well, that *Musk* is the Excrement and Corruption of a Beast, that resembles a wild She-Goat, excepting that her Body and Legs are smaller. It is to be met with in upper *Tartary*, in South *China*, which is bordering upon it; and in *Great-Tibet*, which is a Kingdom between the *Indies* and *China*. I never saw any of those Animals alive there, but I have seen their Skins in several Places.

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Places. You may meet with Draughts of them in the Embassy of the *Hollanders* to *China*, and in the *China Illustrata* of Father *Kirchor*. They give it out as a common Opinion, that *Musk* is the Sweat of an Animal, which runs and gathers it self in a small Bladder near the Navel. The *Orientalists* say more exactly, that it forms it self in a recess of the Body of that Goat, near the Navel, the Humour whereof works and eats its way out, particularly when the Beast is in a Heat; that then by dint of rubbing it self against Trees and Rocks, the Vessel is broke and penetrated, and the Matter spreads it self into that part, between the Muscles and the Skin, and gathering together there, it forms a sort of Lump or Bladder; that the Internal and External Heat, warms the corrupted Blood, and 'tis that Heat which gives so violent a Scent to the *Musk*. The *Eastern* People call this the Navel of *Musk*, and also the Odoriferous Navel. The good *Musk* is brought from *Tibet*; the *Eastern* People esteem it beyond that of *China*, whether it be that it has a more strong or lasting Perfume, or that their own comes fresher to them; because *Tibet* is nearer to them, than the Province of *Xensy*, which is the part of *China* where they make the most *Musk*. The great Trade for *Musk* is carried on at *Boutam*, a celebrated City in the Kingdom of *Tibet*. The *Patans*, who

go to make Purchases there, distribute it out about all the *Indies*, from whence 'tis afterwards Transported to all the Parts of the Earth. The *Patans* are Neighbours to *Persia*, and the upper *Tartary*, and are Subjects, or rather only Tributaries to the *Great Mogul*.

The *Indians* make great Account of this Aromatick Drug, and esteem it, as well for its Use, as for the great Demand there is for it. They use it in their Perfumes, in their Medicinal Epithems, and Confections, and in all Preparations which they are accustomed to make, in order to awaken the Passions of Love, and confirm the Vigour of the Body. The Women make use of it to dissipate the Vapours, which rise from the Matrix into the Brain, by carrying a Bladder of it at their Navel, and when the Vapours are violent and continual, they take the *Musk* out of the Bladder, and inclose it in a little piece of single Holland, made in the fashion of a small Bag or Purse, and apply it to the Part, which Modesty will not permit me to Name.

The best Musk in a Bladder, is worth four-score and ten *Roupies* a Pound; the inferior sort goes at forty-five or fifty. A *Roupie* is thirty Pence *French* Money. The *English* and *Portuguese* make many Purchases in the *Indies* to sell again in *Europe*. The *Hollanders* buy theirs in *China*; the *Armenians*, the *Persians*,

Persians, and the *Patans* carry theirs into *Persia* and *Turkey*, where there is a great consumption of them, for certain Reasons, that are very easy to Imagine.

'Tis the general Opinion, that when they cut the little Purse where the Musk is, there issues forth from it so strong a Perfume, that the Huntsman is oblig'd to stop his Mouth and Nose very close with Linnen folded in several Doubles; and that frequently, notwithstanding that Precaution, the excessive strength of the Perfume, forces the Blood to gush out with such Violence, that he bleeds to Death: I have appriz'd my self of this very exactly; and as, in effect, I have heard the same thing told by several *Armenians*, who had been at *Boutam*, I am my self perswaded of the Truth of it. My Reason is, because this Drug does not gain strength by Time, but on the contrary loses its Smell intirely at the long run. Besides, that Perfume is so strong in the *Indies*, that I was never able to bear the Smell. Whenever I trafick'd for Musk I always kept my self in the Air, with my Handkerchief held to my Nose, and stood at a pretty good distance from those who handled the Bladders, referring my self to my Broker's Opinion of it, by which I am well assured, that the Musk must be very heady, and perfectly insupportable, when it is taken just fresh from the Body.

I add, that there is not a Drug in Nature, that is more easily counterfeited, nor more subject to Adulteration. There are several of these Bags or Purses, to be met with, which are no more than barely the Skins of the Animals, and fill'd with their Blood and a little Musk, to give it the Scent, and that are not the Purses which the Wisdom of Nature has plac'd near the Navel, to receive that wonderful and Odoriferous Moisture. As to the true and genuine Bladders themselves, when the Huntsman does not find them full, he squeezes the Body of the Animal, that the Blood may run into it, and fill it up; because 'tis a receiv'd Opinion, that the Blood of Musk, and even the Flesh it self, smells well. The Merchants afterwards put Lead, Bulls-blood, and other Things, into it, to add to the Weight. The Art which the Eastern People have to know when 'tis adulterated and when not, is first, to take and weigh it in their Hands. Experience has taught them, exactly to know by the weight, whether a Bladder be alter'd or not. Their Taste is the second Proof; the *Indians* never fail of putting into their Mouths the little Grains that are continually falling from the Bladders, when they are about buying them; The Third is, to take a piece of Thread soak'd in the Juice of Garlick, and draw it through the Bladder, in a Needle, for if the smell of the
Garlick

Garlick goes away quite, the Musk is good, but if the Thread retains that smell, it is certainly adulterated.

Ambergrease is got in the *Indian* Sea, along the Coasts of *Africa*, which lie between the *Cape of Good Hope*, and the Gulph of the *Red Sea*: The Sea throws it out at times, so that it goes much farther, even up to the River of *Ceylan*, and the Coast of *Malabar*; but this happens very rarely. I have read in a *Persian* Author, that the *Arabians* believe *Ambergrease* to be a Matter produc'd by the Water of Springs and Fountains, which are at the bottom of the Sea, as the *Naphte*, which the Winds, and the force of the Currents drive into the River. They hold, among the generality of the People, on the contrary, that it is a Froth of the Sea, that's harden'd and congeal'd, or else the Seed that comes out of large Fish, which likewise grows hard and congeal'd. But this is an Opinion that does not carry along with it an Air of Truth; for why should not the Sea, which is frothy, and has vast Fish every where in it, produce this precious Aromatick in other Places of the *Indies*, where there is still more Warmth, and a greater degree of Drought? The most knowing *Indians* say, that *Ambergrease* is an Odoriferous Gum, as Incense, which grows in *Arabia*, and which being wash'd into the Sea, by the Rains, the Floods, and the Torrents,

rents, which are usually subsequent to these rainy Seasons, (and these happen much about the time of our *Autumn*) is carried by the Winds and the Currents of the *Monsoons*, towards *Africa*, and driven along upon those Coasts, even to the last great Point of Land, which we call the *Cape of Good Hope*, where it is again driven back by the Course of a contrary Sea, which runs to meet it from the Island of *Madagascar*. One of the wisest Men in *India*, and one of the greatest Lords, by Name *Miszar cheri felmole*, whom the late King of *Colconda*, out of a particular Esteem, sent for from *Ispahan*, to give him his Daughter in Marriage, and who, the last time I was at *Colconda*, had the largest Pieces of *Ambergrease*, and the finest I ever saw in my Life, was of Opinion, that it was Wax and Honey congeal'd: He told me, as he was showing me some Pieces, which were very porous in the inside, and almost like a Sponge; that the Bees in *Africa* made their Honey among the Rocks, and in the old Trunks of hollow Trees, as they do in the *East*, mostly in Countries that are thinly inhabited, and sometimes even in others that are very well Peopl'd, as I have observ'd in my first Volume, that they make their Honey so in *Mengrelia*, and *Circassia*; and that the Torrents of Rain, carry pieces of their rough Work into the Sea, where the Matter hardening, contracts at last that

admirable Scent, for which it is so much esteem'd. He said, that the difference between *Ambergrease* and the black *Amber*, which is not worth so much as the other, proceeds from this, that one Honey is not so good as the other, and that one may perceive just as much difference in the *Ambergrease* as one may in the Honey in all the Countries where there is wild Honey. This precious Drug, which was unknown to the ancient Professors of *Pharmacy*, as well *Greeks* as *Arabians*, smells at first very ill to what they pretend it does, but afterwards in proportion as it hardens, it loses that Quality. I have remark'd, that the *Amber* which is fresh and newly fish'd up, hath a strong smell, which is both displeasing and injurious, but goes off in time: They assure you still further, that the Birds of the Sea are very greedy of it, and peck it up, which I believe to be very true; however I never met with the point of a Bird's Beak in any piece of *Ambergrease*, which, they say, is frequently to be met with.

The *Persians* don't use a great deal of *Civet*, which they call *Zabad*: The Women rub their Hair with it, having first very well prepar'd it for that purpose.

Over and above all these Medicinal Drugs, which I have told you grow in *Persia*, there are also the *Galbanum*, which grows in the Mountains at seven or eight Leagues

Leagues distance from *Ispahan*: The vegetable *Alcali*, which grows almost every where; the *Sal Armoniack*; the *Orpiment*, which is used for Depilation, or taking away the Hair; this grows in *Media*, and round about *Casbin*, particularly the yellow sort.

I shall say nothing here of these latter Druggs, because they are neither so extraordinary, nor so much enquir'd after, but yet are sufficiently known already.

C H A P. V.

Of the Fruits of PERSIA.

I Begin with the *Melons*, which are the most excellent Fruit in all *Persia*. They reckon in that Country above twenty different sorts of them; the first are called *Guermee*, as much as to say, the hot ones; they are round and small. This is a sort of *Melon* that the Spring Produces; it is very insipid, and melts in the Mouth like Water. The *Persian* Physicians advise People to eat plentifully of it; and they say it is necessary to purge one's self with it, in the same manner as Herbs are used to purge Horses, and at the same time. This is a thing which they never fail to do, as constantly

stantly as the Year comes about, in the Month of *April*. They will eat at that time a matter of ten or twelve Pound of *Melon* a-Day, for a Fortnight or three Weeks together; and this is as much for Health's sake as it is to please their Palates, for they look upon it as a great refresher and cooler of their Blood; and if a Man is fallen away, it will restore him again, and make him grow fat. They tell you a Story upon this Subject, of two *Arabian* Physicians, who coming to *Ispahan* in quest of Business, they came there exactly in the Season of these *Guermec*, and seeing the Street full of this kind of Fruit, they said one to another, *Let us go further on, don't let us stay here, there is nothing to do for us in this Place*; these People have a Remedy for all Distempers. However some wise People believe on the contrary, that 'tis the excessive Use of this Fruit which causes those Fevers, that are so rief there in *Autumn*. They say, that these *Melons* load the Stomach with Phlegm, and that the soft and Sugar *Melons*, which must of Consequence be very hot, and come after these first, concoct the Phlegm, and turn it into Cholar, and that from thence proceeds the Fever. After these *Guermec* or hot *Melons*, there come up different sorts every Day, and the later these Fruit are, the better. The latest of them all are White, and you would swear, that they were nothing but one entire

tire Lump of pure Sugar. They are a Foot long, and weigh ten or twelve Pound. These are eaten in the Winter time. In those Houses where they keep a good Table, there is a Service of *Melons* all the Year round, because the old ones will keep till the coming in of the *Guermec Melons*. They keep them in Caves where the Air can't get in, and according to the bigness of the Place, they have always one or two Lamps lighted, which dispel the Cold, and hinder the Frost from getting into them. *Melons* in the common Season, which lasts full four Months, are the daily Food and sustenance of the poorer sort of People. They live upon nothing else but *Melons* and *Cucumbers*, the last of which they eat without paring them. There are some that will eat five and thirty Pounds of *Melon* at a Meal, without making themselves Sick. During these four Months, they come in such vast Quantities to *Ispahan*, that I can't help believing they eat more there in a Day, than they do in *France* in a Month. The Streets are full of Horses and Asses, that are loaded with them, from Mid-night till Morning, and all the Day till Sun-set. The best in the Kingdom grow in *Corasson*, near lower *Tartary*, in a Village call'd *Craguerde*. They carry them to *Ispahan* for the King, and for Presents to their Friends. They don't spoil at all in their bringing, tho' they come thirty Days Journey off.

off. But this is nothing near so wonderful, as what I have seen at *Surat* in the *Indies*; for there I have eaten *Melons* my self, sent from *Agra*, which is forty Days Journey off, and they had been brought to *Agra* from the Frontiers of *Persia*, before that, which is forty Days Journey more. A Man carries them on Foot, and he can't carry above two at a time, they are so weighty, and so very big. He carries them in two Panniers hanging from a Beam like Ballances, which he carries upon his Shoulders, and Shifts them every now and then to ease himself. These Porters will travel seven or eight Leagues a Day with one of these Burthens. They likewise bring the Seed out of *Tartary*, which must be renew'd every seven Years; for after that time, it degenerates intirely, grows insipid, and the Fruit retains nothing of its former Taste.

Among all these sorts of *Melons*, there are *Water-Melons* or *Pateques*, that grow up and down throughout the Kingdom; but the best of these, as well as the others, come from *Bactria*. They have *Cucumbers*, one sort whereof, have few or no Kernels, which they eat raw, and without dressing them in any manner whatsoever; and they have likewise a Fruit, which they call *Badinian*, which is the *Xanthium* of *Diascorides*, and the same with what we call the *Love-Apples*. It has a Taste that comes very

near that of the *Cucumber*, is as big as Apples generally are, and as long again, and when 'tis Ripe the Skin grows quite black; it grows as *Cucumbers* do, it is very good in several different Sauces, and to be dress'd up in many Things; no Body eats them till they are Roasted: They are to be met with in the Southerly Parts of *Italy*.

There is another Fruit in *Persia* that grows upon a Plant, it is round, and about as big again as a common *Apple*, but hollow and light, and not worth the Eating; they esteem it only for the Smell; it is call'd *Destembovié*, that is to say, the Perfume of the Hand, because they carry it in their Hands like a Nosegay.

Next to the *Melons*, the most excellent Fruits in *Persia*, are the *Grapes* and *Dates*; there are at least ten or a dozen sorts of *Grapes*, Purple, Red and Black; the *Grapes* are so large, that a single one is a Mouthful; that which they make their Wine of at *Isfahan* is call'd *Kich-Mich*, it is generally a little white *Grape*, and better than our *Muscadine*; but if one eat too many, they rise in one's Throat, and are overheating when us'd to Excess; it is round, and without Stones in it, or at least, one cannot perceive there's any in them in the Eating; but when the Wine works, you may see the Seeds of that *Grape* float at Top, like little Filaments or Threads, that are as thin as

the Point of a Needle, and very tender. In *Persia* they keep their *Grapes* all Winter, leaving them half the Winter hanging upon the Vine, each Bunch being folded in a Linnen Bag, to hinder the Birds from getting at them; they pick just the quantity they intend to eat; this is the Advantage of the dry serene Air, which the *Persians* breath, that it reserves every Thing; whereas the Quality of our moist Climates spoil and corrupt all our Fruits. They make their *Raisins* dry, by hanging Bunches of them to the Ceiling, from whence they fall Grape by Grape. In the Country of *Kourdeston*, and near *Sultania*, where there are abundance of Violets, they mingle the Leaves with the Raisins, and they say it is very good and wholesome for the Stomach. It is certain, it gives the *Raisin* a better Flavour. The best *Raisins* that are to be had round about *Ispahan*, are those which the *Guebres*, or Antient *Persian Pagans* make; and especially those of *Negafabad*, which is a great Market-Town, four Leagues from *Ispahan*, where none but *Guebres* live; they dress their *Raisins* with more Care than the *Mahometans*; because they are permitted by their Religion, to drink Wine, as well as the *Jews* and *Christians*.

As for the *Dates*, which I take to be the best Fruits in the World, they are no where so good as they are in *Persia*. They grow

in *Arabia* in greater Quantities than they do in *Persia*; but besides, being much less in Size, they do not come near those of *Persia* for Goodness; that both at the Time you gather them, and a long time after, are cover'd over with thick Juice, like a Sir-rop, which is clammy, and sticks to the Fingers, and is more soft, and more delicately sweet to the Taste than Virgin-Honey. The most exquisite *Dates* in the Kingdom, are gather'd in *Coureston*, in *Siston*, at *Persepolis*, upon the Borders of the Gulph of *Persica*; and more particularly at *Jaron*, a Market Town, upon the Road from *Chiras* to *Lar*. Some People Export them dry in Bunches, or loose; but most People keep them preserv'd in their own Juice, and export them in great Gourds, from fifteen to twenty Pound Weight. They prepare them likewise with *Pistachos* in Pots, as we do *Pickl'd Walnuts*. There is not more delicate Eating in Nature than they are. You must however, be moderate in the Use of this Fruit, if you are not accusom'd to eat of them; for in that Case, when People eat too much, they heat the Blood, even to the making Ulcers spread all over the Body, and to the Weakning of the Sight, a Thing which never happens to the Inhabitants of the Country, from whence this Fruit comes. The *Dates* grow in Tufts or Bunches, on the Top of the *Palm*, which is a slender Tree

Tree, but taller than any Fruit-Tree whatsoever, and it has no Branches but on the very Top of all. A Man climbs up by means of a Rope, which he fastens about the Knots of the Tree, from one to another, and so higher and higher, till he gets up to the Top; then in an Hours time, the whole Fruit of the Tree is gather'd; for that Fruit sticks together in Clusters, which will weigh from thirty to forty Pound. The *Date-Trees* will bear near two Hundred Mans of Fruit at a Time, which is the same with four and twenty hundred Weight: This Tree does not begin to bear till it is fifteen Years old, but it bears afterwards for near two hundred Years together.

There are in *Persia*, all the same sorts of Fruits which we have in *Europe*, and many others that we have not; and certainly, if they understood Gardening as well as we, their Fruits would be still incomparably finer and more delicious than they are; but they have no knowledge at all of the Matter. They do not understand the Art of *Grafting*, *Inoculating*, of spreading Trees into *Hedge-rows*, and breeding *Dwarf-Trees*. All their Trees are commonly very high, and laden with Timber. They have excellent *Apricocks* of five or six sorts, and other Stone-Fruits that we have, whereof they have more than fifteen Kinds, that succeed and grow up one under another.

You may frequently see in *Persia*, *Nectarin's* of sixteen or eighteen Ounces, and *Peaches* near as large; but what you will find no where else, is a kind of *Apricocks*, which they call *Tocmchams*, that is to say, the *Seed* or *Egg* of the *Sun*, which are red within, and very delicious to the *Palate*. This sort of *Apricocks*, and the others likewise, are very easy to open, the *Stones* within them open at the same *Time*, and they contain a sweet *Almond*, that has an excellent *Taste*; they *Export* them when dry'd to a thousand *Places*, and when they are boil'd in *Water*, the *Juice* which is very pleasant, thickens the *Water*, and makes it a perfect *Syrrop*, as if you had put so much *Sugar* into it. I have been at some *Entertainments* in *Ispahan*, where they have had above fifty sorts of *Fruit* at *Table*, some of which grow three or four hundred *Leagues* off. *France*, or *Italy*, can't afford any *Thing* like it. Nothing is more common to be seen there than the *Pomgrannate*, which is very excellent: There are several sorts, as *White*, *Flesh-Colour*, *Rose-Colour*, and perfect *Red*; there are some which have such tender *Kernels* in them, that you can scarce feel them in your *Teeth*, and others that have not a *Membrane*, or little *Skin*, between the *Seeds*. *Pomgrannates* come from *Nesd*, which weigh above a *Pound*; the *Apples* and *Pears*,

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I mean the best, come from *Iberia*, and the Parts adjacent; the *Dates* from *Caramenia*, as I have observ'd; the *Pomgranates* from *Chiras*; and the *Oranges* from *Hyrkania*. *Quinces*, amongst the rest, are very good in *Persia*, having a soft and agreeable Taste; and among the Fruits for the Curiosity of them, they reckon the *Onions* of *Bactria*, that are as large and sweet as Apples. There are just such others grow at *Carek*, a little Isle in the Gulph of *Persica*. *Bactria*, beyond all the World, is one of the Countries that produces the best and finest Fruits; there are *Prunes*, as our *Prunes* of *Brignole*, but more agreeable and better for the Stomach; half a Dozen boil'd in Water make a gentle Purge, and if you only mingle with them as much *Sena* as one takes up between a Finger and Thumb, it makes a compleat Medicine; they call them *Alow Bocora*, that is to say, *Prunes* of *Bocora*, which is a Town belonging to the *Bactrians*, in little *Tartary*, situated on the River *Oxus*.

The *Pistachos* grow at *Casbin*, and round about in the Countries of *Media*, and are larger than those of *Syria*; they grow nowhere in the World that I know of, but in those two Places: They have one sort of *Pistacho-Nuts*, that I never saw any where else, which are not so good as the others, and are as small as *Cherry-Stones*; the *Persians* eat them dry, fry'd with Salt:

They give you some of them at all Collations, especially when there's any Wine at the Table.

They have moreover, *Almonds*, great *Nuts*, little *Nuts*, *Filberds*, and *Figs*, that are excellent to the highest Degree. The greatest Exportation of Fruits is from *Yezd*. *Olives* likewise grow in *Persia*, on the Frontiers of *Arabia*, and in *Mazenderan*, near the *Caspian Sea*; but they don't know how to preserve them, nor extract Oil out of them.

I shall not discourse in this Chapter of the Grain, which the Earth produces for the Nourishment of Men and Beasts, because I shall treat of them in the Chapter of *Mechanick Arts*, and *Trades* under the Article of *Husbandry*, or *Agriculture*.

C H A P. VI.

Concerning the Flowers of PERSIA.

THERE are all sorts of Flowers in *Persia*, that are to be met with in *France*, and in the finest Countries of *Europe*; but they are not equally distributed in all the Provinces; for there are fewer sorts of Flowers, and a less Quantity, even of those, in

in the Southern Parts of the Kingdom, than in the others, an excessive Heat being as much contrary to the Nature of most Flowers, as extream Cold; from whence it happens, that there are not so many Kinds of Flowers in *India*, as in *Persia*, tho' they are alike in this, that they last all the Year round. But the Flowers of *Persia*, by the Vivacity of their Colours, are generally handsomer than those of *Europe*, and those of *India*. *Hyrcania* is one of the finest Countries for Flowers; for there are whole Forests, of *Orange-Trees*, single and double *Jessamins*, all the Flowers that we have in *Europe*, and several that we have not. The most Eastern Part of that Country, which they call *Mazenderan*, is nothing but one continu'd Parterre, from *September*, to the End of *April*. All the Country is at that Time cover'd over with Flowers; and it is likewise the best Time for the Fruits; as on the Contrary in the other Months, they cease to Flourish, by reason of the excessive Heat, and Malignity of the Air. Towards *Media*, and the Southern Parts of *Arabia*, the Fields produce of themselves *Tulips*, *Anemones*, single *Renunculus's* of the finest Red, and *Imperial-Crowns*. In other Places, as round about *Ispahan*, the *Jonquils* grow of themselves, and there are Flowers that last all the Winter. They have in the proper Season,

Season, seven or eight sorts of *Daffodils*, *Lilly Convallies*, *Lillies* and *Violets*, of all Colours, single and double *Pinks*, and the *Pinks* of *India*, which are of so gay and bright a Colour, that they dazzle the Eye ; single and double *Jessamins*, and those which we call *Spanish Jessamins*, that for Beauty and Fragrancy, far surpass those of *Europe*. They have a sort of *Mallows* too, that are of a very beautiful Colour. The *Tulips* at *Ispahan* have a short Stalk, not growing above four Inches from the Ground. Among the Flowers that grow, during the Winter-Season, are the white and blew *Somboul*, which is the same Flower with what we call the *Hyacinth*, the *Lilly* of the Valleys, little *Tulips*, the *Violet*, the *Liriconfancy's*, and the *Myrrh*. In the Spring-time, they have the like Plenty of yellow and red *Gilliflowers*, *Ambretts* of all Colours, and a Flower we have not, as I know of, that seems to me to be one of the finest in Nature ; they call it *Gulmikek*, that is to say, a *Clove Gilliflower*, because it perfectly resembles a Clove ; it is of an incomparable Scarlet Colour ; there is nothing in Nature or Art to be seen, that has so lively a Look with it ; every Sprig bears Thirty of these Flowers, rang'd in a round Form, and about the Bigness of a Crown Piece in Circumference. The Rose, which is so common among them, is of five sorts

sorts of Colours, besides its natural one, *White*, *Yellow*, *Red*, which we call the *Spanish Rose*, and others of two Colours, viz. *Red* on one Side, and *White* or *Yellow* on the other. The *Persians* call these *Roses Dou Rouye*, or Two Places. I have seen a *Rose-Tree*, which bore upon one and the same Branch, *Roses* of three Colours, some *Yellow*, others *Yellow* and *White*, and others *Yellow* and *Red*. They make great Green Flower-Pots in the Spring, which are very agreeable to the Eye; with these they adorn their Apartments, and their Gardens, by placing upon these Pots a Couch of sifted Earth, intermingled with the Seed of *Cresses*, and keeping it always cover'd with a wet Cloth. The first Rays of the sun, make the Seed sprout out, and you see the Pot all over Green, just like the Rind of a Tree over-run with Moss: But there is nothing more beautiful to behold than the Trees in Blossom, particularly the *Peach-Tree*, because the Blossoms are so very thick upon them, that you can't look through them.

I have made mention, among the other flowers that grow at *Ispahan*, of the *Hyacinth*, which they call *Somboul*; whereupon, I must tell you, that *Pietro della valle* speaks in his Relations, of a Root exquisite for its fragrant Smell, and Perfume, which he says, the *Persians* call *Somboul Catay*, or *Tar-*

Tartarian; and as he said no more of it, than barely that it was an *Odoriferous Root*, several People ask'd me at my Return, what it was? I believe it can be nothing else but the *Spica Nardi*, mention'd in the Gospel, which in *English*, we call *Spikenard*; for *Somboul* in *Arabick*, signifies *Spike*, or *Ear of Corn*, from whence the *Arabick Astronomers* term that Sign of the *Zodiack*, which we call *Virgo Somboul*, or *Bearer of Ears of Corn*, by reason of the *Sheaf of Corn*, which *Painters* place in her *Hand*: But I never heard any Body in *Persia* say, that such a Fruit grew there, and I will venture to say, that *Pietro della Valle* is mistaken in that, as he has been in many other Things, by taking a Compound for a Root. I have made it my general Observation in *Persia* and *Turkey* too; that they call many Things, that are exquisite in their Kind, *Catay*, or *Tartarian*; not that they mean by this, that it came from thence, but only to express the *Rarity*, and the *Value* of the Things: As for Example, they call the *Brocards of Venice*, *Zerbast Catay*, that is to say, *Tartarian Cloth of Silver*.

After what I have said of the *Number* and *Beauty* of the *Persian Flowers*, one would be very apt to imagin, that they must of course have the finest *Gardens* in the *World*; but it is no such thing; on the *Contrary* I have found it to be a general Rule,

Rule, that where Nature is most Easy and Fruitful, they are very raw and unskilful in the Art of Gardening. This comes to pass, by reason, that in those Places, where Nature plays so excellently the Part of a Gardner, if I may be permitted to use the Expression, Art hath in a Manner nothing to do. The Gardens of the *Persians*, commonly consist of one great Walk, which parts the Garden, and runs on in a straight Line, border'd on each side by a Row of Plantanes, with a Basen of Water in the middle of it, made proportionable in Bigness to the Garden, and likewise of two other little Side-Walks, the Space between them is confusedly set with Flowers, and planted with *Fruit-Trees*, and *Rose-Bushes*; and these are all the Decorations they have. They don't know what *Parterres* and *Green-Houses*, what *Wildernesses* and *Terrasses*, and the other Ornaments of our Gardens are. The most particular Reason one can assign for this, is, that the *Persians* don't walk so much in Gardens as we do, but content themselves with a bare Prospect, and breathing the fresh Air: For this End, they set themselves down in some part of the Garden, at their first coming into it, and never move from their Seats till they are going out of it.

C H A P. VII.

*Of Metals and Minerals : To which is annexed
a Discourse of Jewels.*

AS *Persia* is very Mountainous, it is full of *Metals* and *Minerals*, which they have begun to draw out by Force in this last Century, much more than in the preceding Ages. It is to the great *Abas* that this Diligence of theirs is owing, and it was the great Number of *Mineral Waters*, which are here and there to be met with in all Parts of the Kingdom, which induc'd him to cause the Work of the Mines to be carry'd on with Vigour. The *Metals* that are the most usual to be met with in *Persia*, are *Iron*, *Steel*, *Brass*, and *Lead*. They have not as yet, found any *Gold* or *Silver* there. They are however very well assur'd that there must be some in the Mines, it being impossible that so many Mountains which produce all sorts of *Metals*, and *Sulpher*, and *Salt-Petre*, should not likewise produce those *Minerals* of the Sun and Moon: But the *Persians* are too slothful to make any Discoveries. Among them, if they have what others before them us'd to have, they stop there and sit down contented, and never trouble their Heads to seek further into Things: If they were as

active,

active, as restless, and as necessitous a People as we are, there would not have been a Hole or a Corner of these Mountains, but would have been rak'd into, and rummag'd several and several times. That which proves it still further, that there is *Silver* in those *Mines*, is, that the Refiners always find their Encrease in the refining of it, and this could never be, but from the *Silver* that is in the *Lead*, which they make use of in the refining of this *Silver*, and in the melting, this unites itself to the other. The principal Mine which they work upon of *Silver*, even to this Day, is at *Kervan*, in the County of *Dendamon*, four Leagues from *Ispahan*, in a Mountain call'd *Chacouch*, or *Mount-Royal*. But as Wood and Coals are both very scarce at *Ispahan*, and in other places, Mines are not to be met with that abound with *Silver*, the Expence always exceeding the Profit; from whence it is become usual to say by way of Proverb, for all vain and fruitless Undertakings, *It is the Mine of Kervan*; in that they lay out Ten or Nine: There are likewise *Silver Mines* at *Kirman* and *Mazenderan*. We have great room to believe, that the Luxury and Wealth of *Persia* formerly came from the Mines of the Country, which are quite exhausted, or that they neglected to keep them up, by reason of the plenty of *Gold* and *Silver*, which Trade and Commerce bring to that Kingdom.

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The *Iron Mines* are in *Hyrkania*, in Southern *Media*, in the Countries of *Parthia*, and in *Bactria*. There is *Iron* in Abundance, but it is not so smooth and tractable as that in *England*.

The *Steel Mines* are to found in the same Countries, and they produce a great deal, for the *Steel* there is not worth above seven Pence a Pound. This *Steel* is so full of *Sulphur*, that if you throw the Filings on the Fire, they will go off and make a Report like Gun-powder. It is fine, having a mighty thin and delicate Grain, a Quality which naturally, and without the help of Art, renders it as lasting as a *Diamond*. But on the other Hand, it is as brittle as *Glass*; and as the *Persian* Artificers don't very well understand how to temper it, they have no Method among them of making Wheels and Springs, and other minute and delicate Pieces of Workmanship. It however takes a very good Seasoning or Temper, by being thrown into cold Water; and this they do by wrapping it up in a wet Cloth, instead of putting it into a Trough of Water, after having made it very warm, but not red hot. This *Steel* can never be join'd with *Iron*, and if it is put into too hot a Fire, it burns, and becomes like the Dross of a Coal. They mix it with *Indian Steel*, which is softer, tho' it be equally full of *Sulphur*, and held in much more Esteem.

esteem. The *Persians* call both the one and the other sort of Steel *Poulad Jauherder*, Wash'd Steel, which is that we call Damask'd Steel, to distinguish it from the Steel of *Europe*. They melt it down in a round form like the hollow of one's Hand, and in little Square Sticks.

Brass thrives principally at *Sary*, in the Mountains of *Maxenderan*. There is also some in *Bactria*, and near *Casbin*. It is rough of it self, and to soften it, they mingle it with the Brass of *Sweden* or *Japan*; proportioning one part of foreign Brass to twenty of their own: This is the Metal they make the most use of.

The *Lead Mines* are near *Kirkman* and *Isfah*, and these last are those which have the greatest share of Silver in them.

Minerals abound throughout all *Persia*; Sulphur and Salt Petre are extracted out of the Mountain of *Damavend*, which separates *Hircania* from *Parthida*: *Antimony* is found in *Caramenia*. But it is a Bastard sort, for that having melted it, they found nothing in it but fine Lead. *Emery*, which is near *Siriz*, is pretty harsh, but it loses its harshness when it is pounded small; quite contrary to that of the *Indies*, which the smaller it is made, the more strong and sharp it is, for which Reason it is counted much better. As for the *Vitriol* and *Mercury*, those are things that they want in *Persia*, as much as they do

Tin. They are forced to send for them to the *Indies*.

Salt is made by Nature alone, without the least Art. *Sulphur* and *Alom* are made after the same manner. There are two sorts of Salt in the Country, that of the Earth, and that of the Mines or Rocks. There is nothing so common in *Persia* as Salt, for on the one hand there is no Duty laid upon it, and on the other you may see whole Plains ten Leagues or more in length, cover'd quite over with Salt; and so you will find others as much cover'd over with *Sulphur* and *Alom*. You pass by a vast Quantity of them in the Roads of *Parthida*, *Persida*, and *Caramenia*. There is a Plain of Salt near *Casban*, which you must pass thro' to go to *Hircania*, where you will meet with Salt as neat and pure as any can be whatsoever. In *Media*, and at *Ispahan*, the Salt is taken out of the Mines, and cary'd in great Quarters like Free-stone. It is so hard in some Places, as in the uninhabited *Caramenia*, that they make use of it as Stones in the building of poor Peoples Houses.

The *Marble*, the *Free-stone*, and the *Slate* come from *Hamadan* particularly, which is the ancient *Susa*. There are several sorts of Marble in *Persia*, as *White*, *Black*, *Red*, and some vein'd with *White* and *Red*. It is brought from *Nair*, near a Market-Town of *Susiana*, call'd *Sary*; it breaks into Scales of
Table

Tables, just like Slate; but the most admirable of all, is that which comes from a Place hard by *Tauris*. It is almost as transparent as Rock-Chrystal, and you may see thro' Tables of an Inch thick, if not more. This Marble is white, mingled with a green palish Colour, like the *Jadde*, which is a precious Stone, of a pale Green: It is so tender, that a Knife will enter it, which makes many People think, that it is not a true Mineral, neither has the Consistence of Parts, and cement like a true Genuine Stone.

The *Persians* don't make use of a *Flint* to their Guns, nor to strike Fire with. They have a Wood which serves them instead of a Steel and Flint, and has the same Effect, because if one is struck against the other, they inflame and fire immediately.

Towards the Frontiers of *Arabia*, on the side of *Babylon*, there are whole Rows, from whence you may gather that sort of Pitch which we call *Bitumen*.

In the Countries round about *Tauris*, you will find the Mineral *Azure*, but it is not so good as that which comes from *Tartary*; its Colour alters, becomes dark, and at length vanishes quite away.

In *Armenia* and *Persida*, you may meet with abundance of *Bole-Armonick*, and a Marl which is like White Soap, and serves them for the same Uses as Soap. The Women use it, most especially when they wash

their Heads at the Bagnio. There are also Mines of *Isinglass* discovered there.

In *Hyrkania*, on that side they call *Mazenderan*, they have found the *Pretoleum*, or *Naphtha* : There is both white and black. It is used in varnishing and painting, and in Physick too, for the curing of raw cold Humours. There is a great deal of *Naphtha* to be met with in other Places, as in *Chaldea*, where the meaner sort of People burn the Oyl that is made of it.

But the richest Mine in *Persia* is that of the *Turkey-Stones*; they have it in two Places, at *Nichapour* in *Coraston*, and in a Mountain that is between *Hyrkania* and *Parthida*, four Days Journey from the *Caspian* Sea, named *Phirous-Con*, or, *The Mount of Phirous*, who was one of the ancient Kings of *Persia*, that conquered this Country, and built up Towns and Castles in it. *Pliny* calls this Mountain the *Caucasus*. The Mine of the *Turkey-Stones* was likewise discovered, during the Reign of that *Phirous*, and took its Name from him. So does the fine Stone that we get out from it, and call *Turkey-Stone*, because it comes from the true ancient *Turkey*, for they in the East call it *Phirouze*. They have since discovered another Mine of these sort of Stones, but they are not so fine and lively; they call them *New Turkey-Stones*, which is what we call the new Rock, to distinguish them from the others, which are old

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Turkeys : The Colour of it goes off in time. They keep all that comes out of the old Rock for the King, who after he has pick'd and cull'd the best, sells or trucks away the remainder. The Miners and the Officers overlook it, taking care to carry off as much as they can; and from thence it comes to pass, that one so often runs great Hazards in buying these *Turkey-Stones*,

After these Mines of precious Stones, I must set down the Fishery of *Pearls*, which is all along the Gulph of *Persica*, but particularly round the Isle of *Bahérin*. This Fishery has a prodigious Plenty, and produces more than a Million of *Pearls* a Year. I have seen a *Pearl* taken out of it, that weigh'd Fifty Grains, and round to Perfection : This was a great Rarity, the largest *Pearls* in that Sea weighing no more generally than Ten or Twelve Grains. The Fisher-men are obliged, under the severest Penalties, to present the King with the *Pearls* that are above that Weight ; but still that is a Point in which they perform their Trust only when they have not an Opportunity to break it. The *Persians* formerly paid a Tax to the *Portugueze*, that they should not trouble them in that Fishery : But since the Power of the *Portugueze* is fallen in the *Indies*, and that 'tis so low as we see it at this time of day reduc'd, the *Persians* have pay'd little or nothing, and what they did

was only by way of Present ; but now they give them nothing at all.

The *Pearl* has pompous Names every where throughout the East. The *Turks* and the *Tartars* call it *Margeon*, a Word which signifies a Globe of Light. The *Persians*, *Mervarid*, that is to say, Offspring of Light ; and *Loulou*, which signifies also *Luminous* and *Brilliant* ; it is to express its Fineness to the Eye. And truly the Pearls of *Persia* have much more Splendor in them, and a higher Colour than the Pearls of the West. The Term of *Loulou* is very probably the Original of the *French* Word *Lueur*, that is to say, a glimmering Light, just as from the Word *Mervarid*, the People of the West of *Europe*, have fram'd the Name of *Margarites*, by which they us'd to signify Pearls: They take them in very large Oysters, near the Isle of *Baharin*, where the Sea is made soft and sweeten'd, by the Intermixture of a prodigious number of Subterraneous Canals that carry their Waters thither. They say that these Pearl-Fishermen draw out sweet Water, by laying of Pipes to the Hole by which the Water discharges it self into the Sea. They even say, That when the *Portugueze* were Lords of *Baharin*, as they were almost of the whole Gulph, they provided their Ships with Water out of that very Place, drawing it up from the Deep of the Sea

Sea by Pumps. The Divers that fish for Pearls are sometimes near half a quarter of an Hour under Water, and shew an inconceivable Strength of Nature in these hazardous Enterprizes.

I must add in this Place, that the *Persians* make a Distinction between *Emraulds* as we do between *Rubies*. They call the finest sort, the *Emraulds* of *Egypt*, the next sort, old *Emraulds*, and the third, new *Emraulds*. Before the Discovery of the New World, *Emraulds* us'd to come to them from *Egypt*, which were higher colour'd, as they pretend, and harder than the *Emraulds* of the West. They have several times shewn me some of these *Emraulds*, which they call *Zemrond-Mesri*, or of *Mesraim*, the ancient Name of *Egypt*; and likewise, *Zemrond-Afsvani*, of *Afsvan*, a Town of *Thebaida*, call'd *Syena* by the ancient Geographers. But though they seem to me to be very fine, of a very deep sinking Green, and of a sprightly Lustre; yet I thought I had seen as good from the *West-Indies*. As for what belongs to the Hardness, I cannot say any thing to it, having never had an Opportunity of Tryal; and as it is certain that there has been no Talk this great while of any Mines of *Emraulds* in *Egypt*. It may very well be, that the *Emraulds* of *Egypt* were brought thither by the Canal of the *Red-Sea*, coming either from the *West-Indies*, by the *Philippians*,

pians, or from *Pegu*; or from the Kingdom of *Colconda* upon the Coast of *Coromandel*, from whence they daily got out *Emraulds*. The *Persians* will have it, that the Mines of *Egypt* yield likewise the *Oriental Ruby*, the *Topaz*, and the *Carbuncle*; that Stone merely nominal, which is to be met with no more, and was very probably never any thing else but an *Oriental Ruby* of a higher Colour than usual. They call this imaginary Stone *Icheb Chirac*, the Flambeau of the Night, because of the Property and Quality it has of enlightning all things round it; *Cha Mohore*, Royal Stone, and *Cha Devacran*, King of the Jewels. They attribute to it Supernatural Virtues; and that their Relation should not fail of being fabulous enough, they tell you, that the *Carbuncle* was bred either in the Head of a *Dragon*, a *Griffin*, or a *Royal Eagle*, which was found upon the Mountain of *Caf*. The *Orientalist* give this Name to the *Hyperborean* Mountains. As to the Ruby, they call it *Yacut Eeylani*; and *Yacut* is apparently the Radix or Root of the Term *Hyacinth*, a Name which we give to Rubies that are soft and tender. It is true, there are Mines of precious Stones in *Ceylan*, but then there are none of them but what are soft and tender. They likewise call it *Balacchani*, the Stone of *Balacchan*, which is the *Pegu*, from whence I judge might be deriv'd the Name

of

of *Balays*, which they give to their Rose-colour'd Rubies. It is natural that the East, being the Source of the Mines from whence our precious *Stones* come, we should likewise have their original Names come from thence along with them. Even the Name of *Jeweller*, which is given to the Traffickers that way, came undoubtedly from thence; for in all the Eastern Countries, they call them *Jenaery*.

C H A P. VIII.*Of ANIMALS Tame and Wild.*

I Must place the *Horse* at the Head of all Domestick Animals. The *Horses* of *Persia* are the finest of all the *East*. They are taller than the *English* Saddle-Horses are, strait before, a little Head, and Legs that are wonderfully thin and fine, exactly proportion'd, mighty gentle, good Travellers, and very light and sprightly. They carry their Noses to the Wind when they run a Course, and gallop with their Heads lifted high in the Air, and this as they are bred and Taught: But lest their Heads should be thrown back upon the Horseman's Breast, they put them on a kind of Cavesson, which is nothing but Leather, and like a Halter, but

but broader, and very finely embroider'd, which bridles in their Noses, and passing between the Legs, is fasten'd like the Breast-leather to the Girth under the Horse's Belly. The *Horses* wear a long Tail which they braid, and tie up sometimes. They are very gentle and managable, easy to feed, and do good Service till they are eighteen or twenty Years old. They know not what a Gelding is among all the *Horses* they have in *Persia*. I have told you they are the finest in the *East*; but they are not for that Reason the best, nor the most sought after. Those in *Arabia* surpass them far, and are mightily esteem'd in *Persia* for their lightness: They are in their Make like perfect Jades, and being lean and wither'd, they make a wretched Figure. The *Persians* say, that to try the *Horses* which are sold for *Arabs* of a good Breed, which is in *Arabia Felix*, you must make them go thirty Leagues an end, and at a good rate, and afterwards lead them into the Water up to their Breasts, and then give them their Oats; if then they fall to their Oats greedily, they are true *Arabian* Horses. The *Persians* have several *Tartarian* Horses too, that are lower than those of *Persia*, and more burly and ugly, but will bear more Fatigue, are more lively and nimble for the Race. *Horses* are very dear in *Persia*; the fine ones are valu'd from Thousand *Livres*, to a Thousand *Crowns*.
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The great Exportation of them to *Turkey* and the *Indies* is what makes them so dear; but they can't carry any out of the Kingdom, without a special Permission from the King.

The best and commonest way of riding there, after the Horse, is the Mule; they have very good ones in *Persia*, that Pace very prettily, never Stumble, and very rarely Tire. The highest Price of a Mule is five hundred Livres.

The other Beasts of Use, after these, are Asses, and they have two Kinds of them; The Asses of the Country, which are like ours, slow, and heavy, are employ'd for nothing but to bear Burdens; and a Breed of *Arabian* Asses, that are mighty fine Beasts, and the best Asses in the World; they have smooth shining Hair, they carry their Heads lofty, their Feet are light, and they move them gracefully as they go along; these are kept for Riding; the Saddles which they put on their Backs are round, like Pack-Saddles, but flat at Top, made either of Cloth or Tapistry, with Stirrups, and Furniture: They sit nearer towards the Crupper than the Shoulders. Some of them have all Silver Furniture, and their Masters love them for their Lightness and easie going. There are some of them valu'd at four hundred *Livres*, and there is no such thing as having one that is tolerably good

good under five and twenty *Pistoles*. They esteem them the same as *Horses*. The Church-men, that are not in any Post or great Benefices, affect riding upon Asses.

They teach these tame Beasts nothing but to pace; and the Art they have of breeding them up to it, is by tying their Legs, the foremost to the hindmost with two Cotton Cords, which they proportion to the Step of the Ass that is to pace, and these Strings they buckle up to the Girt on each side, in the Place where the Stirrups usually hang. There are a sort of Grooms that mount them Night and Morning, and exercise them, till they have learnt perfectly how to pace. They learn it by being driven on by the Groom, and at the same time stopt by the Cord, when they step'd to such Distances as are proper to form the Pace. They commonly make a manag'd Beast or two go Side by Side with them when they are training them up, that they may take the Step the sooner: These Beasts go so quick, that there is no following of them without galloping. They likewise teach their *Horses* to stop short of a sudden, and fall back on their Breech in the middle of a Course.

The *Persians* understand *Horses* very well, and have mighty good Jockeys. I have already spoke of the Food of Horses in the First Volume. They make their Litters of their own Dung dry'd and beat to Powder, with

with which they throw up their Beds two or three Inches thick. Every Morning they spread the Dung of these Beasts in the Stable-Yard, to dry in the Sun, and at Night, upon a little beating, it crumbles into Powder: Being spread out all Day to dry in the Sun, the Smell of it evaporates away, so that the Stables have no ill Smell. They use also another Expedient to prevent that Smell, viz. By mixing some Salt with the *Horses* Barley when they feed them. The Curry-combs of that Country are made without Handles, the edges of them are dented, and serve instead of Rubbers; they rub them after that with a Felt: They keep their Stables very clean, so that they do not smell as ours do. There are no Mangers neither, as in our Country: The *Horses* eat their Oats and Barley in a Hair Bag ty'd about their Heads, the *Horses* Shoes are flat, without Heels, and thinner than ours; yet they last much longer, by the Reason, the *Persian Horses* Hoofs are much harder than ours, and much better and sounder, and bear Nailing every where, which is owing to the wholsomness of the Air. Those light and smooth Shoes make the *Horses* swifter in a Race. They do not Shoe their *Horses* in Winter, and in Frosty-weather, otherwise than in Summer, but they Nail on their Shoes with Nails of bigger and sharper Heads. Other Beasts are Shod in the same Man-

Manner as those are, except in Winter, in those Parts where it freezes. There is no fear of the *Horses* sliding in *Persia*, for the Streets are not Pav'd. They have a way also in Winter of Painting the *Horses* with *Henna*, that yellow Paint abovementioned, used likewise by Men and Women; they anoint their Legs, and their whole Bodies, up to their Breasts with it, and sometimes their Heads; they say that it keeps them from the Cold, tho' it is rather used for Ornament; for in several Parts it is done at all Seasons. They Paint on the King's *Horses* for distinction sake, a broad Tagged Lace, with Flourishes like those of Coronets.

In *Persia*, none but the King can keep a Stud of *Horses*. The Governours and Lieutenants of Provinces, who have any of their own, keep them with his Leave. The King has very large Studs in all Parts of the Kingdom. In *Media*, and in the Province of *Persia*, and chiefly, near *Persepolis*, where the beautifullest *Horses* of the Kingdom are bred. There are Stables also in every Province, and in most great Cities, that there may be always *Horses* ready for the Troopers, the Trades-men, and all others in the King's Pay, and to the Officers; for they never deny a *Horse* to any of those Men when they ask for one; but when once they have had one, they cannot return him; they must keep him. They send sometime

such

such vast Number of *Horses* to the King, either from his Studs, or by the Way of Presents, that his Stables cannot hold them; and then they are divided among the Wealthiest House-keepers, to every House one, and they are oblig'd to keep them, till they are sent for; they have in the mean while the Liberty of riding them. All the King's *Horses* are Mark'd with a large brown Tulip, on the near Thigh. All other People's *Horses* are Mark'd on the other Side. Those who have any of the King's *Horses* cannot sell them; but they may swap them between them; and when the *Horses* die in their Hands, they must cut off the Piece of Skin where the Mark is, with a little Flesh to it, and carry it to the King's Master of the *Horse* in that Place, who blots the *Horse* out of the Register, after they have taken an Oath, that the *Horse* died a natural Death, and not for want of Care, and then they have another given them, with asking for. They affirm, that the Officers of the Stables, by steeping that Bit of *Horse*-Skin in the Water for a few Hours, know what Distemper the Beast died of, whether of Hunger, or of hard Work, or whether it has been kill'd; for sometimes a Trooper when he can keep his *Horse* no longer, is willing to be rid of him; or he that has a bad one, wishes the same Thing, that he may ask for a better. They observe in *Horse* Bargains, the

the same Conditions as they do with us, and may return them three Days after Trial.

I will pass by the Trappings and Saddles of *Persia*, which are the same as in *Turkey*, except perhaps the Saddles, which are a little higher, yet they never, or very seldom, hurt their Horses, because the Cushion being loose from the Saddle, the Groom sees presently whether it hurts the Horse; and every Morning he beats the Cushion with a Flint to soften it. These Cushions are richly Embroider'd on the Back-side, and a little on the Right-side. The *Persians* also ride with short Stirrups, as the *Turks* do, but their Trappings are richer.

They slit the Asses, and sometimes the Mules Nostrils, that they may draw in more Air, and breath more freely in running. They Purge all those Beasts in Spring. first with a light and juicy Plant, call'd *Kasil*, which works them violently for four or five Days; then they give them green Barley for five or six Days, which they blend afterwards with their chopt Straw for three or four Weeks: They do not ride the Horses for the first Fortnight, they keep them in the Stable; and also they give them no Litter for the first six Days.

These Beasts are subject to many Distempers, most of them unknown in our Country; for Instance, when they eat too much Barley, they are troubled with swollen Feet

grow

grow Weak, and in their Breasts rises a kind of Wen, which they cure, either with a hot Iron, and no Barley for some Days, or with launcing the Swelling which they keep open and running with a Willow 'twig run thro' it. There grow sometimes in the *Horses* Noses too Gristles, one on each side, which take away their Stomachs, and swell their Bellies, and make it as hard as a Drum, and cause the Horses to lie down Night and Day; and if they are not look'd after, they die of it in eight and forty Hours. They call that Distemper *Nachan*: As they presently know it, by squeezing the Beast's Nose, so they cut it open* on each side speedily, and take out of it those Gristles as whole as they can, and immediately the poor Beasts recover, and are as sound as ever. Besides, they have another Gristle growing sometimes within the Flesh, on one side of their Eye, which exposes them to the hazard of their Lives, which they likewise draw out by making an incision in the Part, after they have cast the Horse down. Lastly, those Beasts lose again their Stomachs, by a swelling in their Lips, which is cured with running an Awl through a vein in the roof of their Mouths. They cure most other Distempers incident to Horses, either in their Legs, Feet, or Hoofs, with a hot Iron, immediately. 'Tis likewise the easiest and the best Cure for the Men of the *East* Country.

Vol. I. H try,

try, as I shall inform ye in its proper Place. I have seen in *Persia*, a receipt for fatning a Horse, tried very successfully; they knead some Skake-skin and Meal together, and make it up into Balls as big as an Egg, which they give their Horses.

The Camel is a Beast much prized by the *Eastern* Peple; they call him *Kechty Krouch Konion*, i. e. a Ship of the Continent, upon the account of the great Load he carries, which is usually twelve or thirteen hundred weight for great Camels; for there are two sorts of them, Northern and Southern ones, as the *Persians* call them. The latter, which travel from the *Persian* Gulph to *Isphahan*, and no further, are much smaller than the other, and carry but seven hundred weight: Yet they bring their Masters as much or more Profit, because they cost little or nothing to keep. They lead them without Halter or Reins, grazing on the Road as they go, for all their Load. They shed their Hair so clean in the Spring, that they look like a scalded Pig, and then they Pitch him all over, to keep the Flies from stinging him. The Camels Hair is the most profitable Fleece of all tame Beasts; they make of it very fine Stuffs; and in *Europe* we make Hats of it with a little Beaver mixed with it. They take notice when he is in Love, that they may encrease his Load for otherwise he would be ungovernable

and sometimes also he must be *morailé*. He flings and capers then about the Country like the nimblest Horse. They observe likewise, that his Love-fit continues always five or six Weeks, and then he eats much less than at other times. 'Tis remarkable, that when those Creatures couple together, the Females lie on their Bellies as when they are loaded. They are eleven or twelve Months a breeding; and when they have brought forth their Young ones, Grooms lay them on their Bellies with their Feet folded for fifteen or twenty Days and Nights in that posture, to use them to it. They never lie otherwise, and have nothing but a little milk given them, to teach them to be content with a little Food; and they are so well used to it, that they will be eight or ten Days without Drinking. As for Food, he is the least feeder of all Beasts by far; 'tis a wonderful thing to see such large Creatures kept with so small a matter. There are abundance of them in *Persia*, and they carry on a good Trade with the *Turks*, who buy great Numbers of them. The *Persian* Camels have but one Bunch, but the *Indian* and *Arabian* ones have two. They breed in the Southern and Eastern Parts of the Country, as towards *Arabia* and *Tartary*, towards the *Indies* and *Persian* Gulph, a kind of running Camels. They call them *Reva-*
le, i. e. going. They trot so swiftly, that
H 2 they

they put a Horse to the Gallop to follow them; 'tis that kind of Camels which the *Hebrews* call *Gemela Sarka*, flying Camels. In some of these Provinces, and especially towards the *Persian* Gulph, they feed those Beasts with dried Fish and Dates; and the Asses also. They tell all the Beasts of Burden in the *East* Country by the Number of seven, called *Kater*, because say they, a Groom can look after so many. Another remarkable thing about Camels, is, that they are taught to go, and are led with a kind of a Tune, they order their Steps by cadence of the Voice, and go either quick or slow according to their Leader's Musick: And likewise when they will have them perform an extraordinary Journey, their Masters entertain them with one of their favourite Tunes.

The *Persian* Oxen are like ours, except towards the Borders of *India*, where they have a Bunch on their Back: They eat little Beans all over the Kingdom: They breed them only for Carriage and Tillage: They Shew those for Carriage, because of the stony Hills they travel on.

There are no Hogs in *Persia*, but in *Iberia* and *Media*; in other Places they breed a sort of small Wild-Boar like a Pig. And the *Armenians*, who inhabit the Country of *Ispahan*, bring them in Winter to sell to the Christians; the Skin of them is black and

rou

rough, like that of the Boar ; the Flesh is red, lean, and dry, not so well tasted as the Pigs or the Boars Flesh.

I shall speak of the small Cattle in the Discourse about Meats ; and shall only say, that *Persia* abounds with Sheep and She-Goats : There are some of those Sheep which we call *Barbary* Sheep with great Tails, one whereof weighs above thirty Pounds. That Tail is a great Load to those poor Beasts, and 'tis the more troublesome, because 'tis small and narrow at the Top, and broad and heavy at the Bottom, and shaped like a Heart. You see some often that cannot draw it after them ; to those they tie a little Cart with two Wheels to carry their Tails after them the more easily. The most plentiful Provinces of *Persia* in Cattle, are *Bactriana*, *Media*, and *Armenia* ; I have seen there some Flocks of Sheep that cover'd five or six Leagues space. All *Turky* is supplied with Cattle from those large Flocks, as far as *Constantinople*.

As to Venison, there is not so much of it in *Persia* as there is in our Country, because *Persia* is, generally speaking, an open Country : The Wood Countries, such as *Hircania*, *Iberia*, *Chaldea*, and next to those, *Armenia* and *Media*, have abundance of Bucks and Deer ; in the hilly Countries are wild She-Goats, and almost all the Kingdom over one finds Rabbits and Hares, but in no great

Plenty. The Antelope is a very common Beast all over the *East*: It is very pretty, and smaller than the Deer. There are so many of them in *Europe*, that it is needless to describe Him. It is supposed, that it is the Beast which the *Hebrews* call *Chets*, and which they write with too Letters *Caph* and *Trsfadé*, frequently mentioned in Scripture.

Wild Beasts are not very common in *Persia*, generally speaking, because 'tis no Wood Country, as I have observed several times: But in all Woody Countries, as in *Hircania* and *Chaldea*, there are abundance of *Lions*, *Bears*, *Tygers*, *Leopards*, *Porcupines*, and *Wild Boars*. The Saying of the Ancients of *Hircania* on that Account is very true, viz. That *Hircania* is the Country of the Wildest Beasts. And when I was there, they hinderd us from wandring out of the Towns, and of walking alone above five hundred Paces distance, lest we should be torn by some of those Beasts. Take Notice however, that there are but few Wolves in *Hircania*, and in the other Provinces; but you may see every where a Beast that roars hideously, called *Chakal*; he is very greedy of dead Bodies, which he digs up, except somebody watches the Grave. I have given a Description of them in my Journey from *Paris* to *Ispahan*.

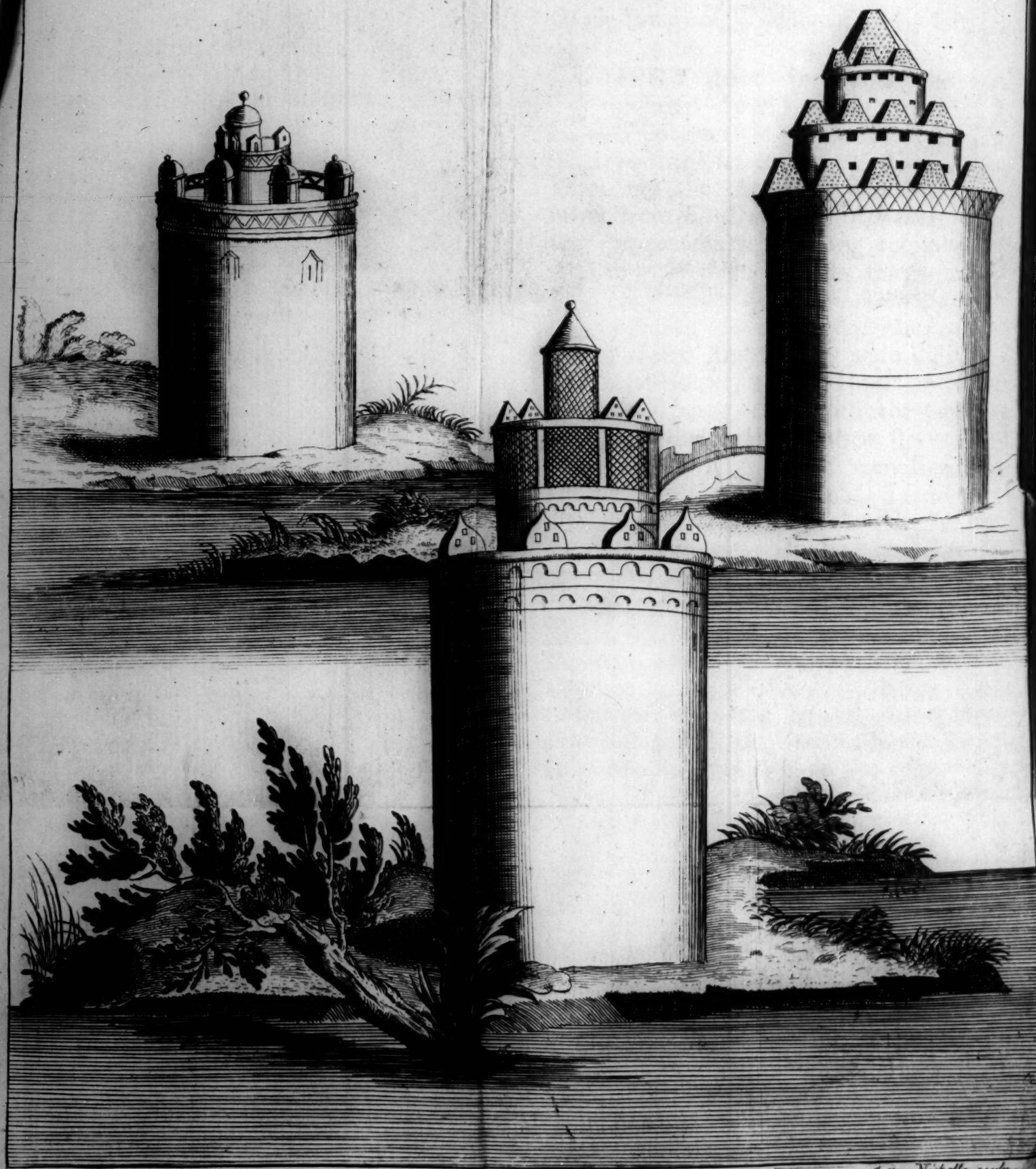
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I have but a Word to say concerning the Insects of the Country, there being but a few of them, which is to be imputed to the Drought of the Climate. In some Provinces there is an infinite number of Grasshoppers; you may see them fly along like Clouds, and so thick, that the Air is darken'd with them. I shall have an occasion to speak of them fully in the sequel of this Work. There are, in some Parts of the Kingdom, some large and black Scorpions, which are so venomous, that those who are stung by them, die in five Hours: And in some other Places Birds of a dreadful length, viz. An Ell long, and in bigness like a great Toad; they have a rough Skin, and as hard as a *Sea Dog*. 'Tis reported that they fall on Men sometimes, and Kill them. In the Southern Provinces there are abundance of Gnats, some with long Legs, like those we call *Midges*, and some white and as small as Fleas, which make no buzzing, but Sting suddenly, and so smartly, that the Sting is like the prick of a Needle. Among the creeping Insects, there is a long square Worm, which they call *Hazar-pag*, or a thousand Feet, because its whole Body is full of Feet, therefore it crawls very fast: It is longer and smaller than a Caterpillar, and its Bite is dangerous, and even Mortal, when they get into one's Ears.

C H A P. IX.

Of the Tame and Wild Birds, and of Hunting.

THEY have in *Persia* the same winged Fowl which we have in *Europe*, but not in such Plenty. The *Turkeys* are scarce there: About thirty Years ago the *Armenians* brought a great many from *Constantinople* to *Ispahan*, which they presented to the King for a Rarity: And to make them Amends, they were told, *That the Persians being unacquainted with the Way of feeding them, entrusted them with the Care of them*: And so they were distributed to several Houses, to each House one. The *Armenians* being tired with the Care and Charge of them, did let them starve almost in every House. I have seen some that throve pretty well, in the Territory of *Ispahan*, four Leagues off the City, at some Country *Armenians* Houses, but they had very few. Some believe that that Fowl comes from the *East-Indies*, because of its *French* Name, *Cock of India*; but, on the contrary, there are none at all. It must come from the *West-Indies*; except it was called *Cock of India*, because, being bigger than ordinary Cocks, it resembles in Bigness the *Indian* Cocks, which are bigger than



than the ordinary Cocks of all other Countries. The *Persians* fatten some Hens which grow as big as any we have of that sort. And the *Armenians* have Capons which grow so big and so fat, that they must be killed for their Fat.

Tame and wild *Pidgeons* are to be found in all Parts, but the wild ones are in greater Plenty; yet they breed abundance of *Pidgeons* all over the Kingdom, upon the account of their Dung, which is the best for Melons. I don't think there are any finer Dove-Coats in any part of the World. I have given a Draught of them on the other side. Those great Coops are six times as big as the biggest we have; they are built with Brick overlaid with Plaister and Lime, full within of Holes for the *Pidgeons* to breed in. All may build them that will, except those Inhabitants who are of a different Religion from the Natives, there being no Clause to exclude them from that Privilege, 'tis but paying the Dung Tax. They reckon above three thousand *Pidgeon-Houses* about *Isphahan*, all built for the sake of the Dung, more than for the sake of the Breed of the *Pidgeons*, as I have observ'd. They call it *Tehalgous*, i. e. enlivening: It is sold a Bifty, or Four-pence, the Twelve Pound Weight, on which the King lays a small Tax. One of the best Sports the Rabble can have, is to catch *Pidgeons* in the Country,

try, and in the Cities also, tho' 'tis forbidden. They take the wild Pidgeons by means of the tame ones, which are bred up for that purpose, and which they cause to fly all the day-long after the wild ones; and all those they meet with they take in amongst them in their own Flock, and carry them to the Dove-Coat.

Sometimes tame Pidgeons bring away likewise other tame Pidgeons from their Dove-Coats; so that all of a sudden a Pidgeon-House happens to be gutted and clear'd: No Satisfaction must be expected in that Case; the Pidgeon that flies into a strange Pidgeon-House, is accounted a wild Pidgeon. Those Pidgeon-Hunters are called *Kester-baze*, and *Kester perron*, i. e. Deceivers and Stealers of Pidgeons. Those Words, in a moral Sense, are scandalous, denoting an idle Fellow, and a Pick-pocket: Truly the Pidgeon-Stealers spend whole Days at that Trade, and are not diverted from it by the Severity of the Winter-Season.

The Partridges in *Persia* are, I believe, the biggest Partridges in the World, and of an exquisite Taste; 'tis a common thing to find some as big a Chicken. As to the Water-Fowls, such as Geese, Ducks, Plovers, Cranes, Herons, Dy-dappers, and Snipes there are some in all Parts; but there are greater Numbers of them in the Northern Provinces, as in *Armenia*, *Media*, and *Iberia*, In the
Autumn

Autumn and Winter-Season there are also some — as big as *Turkey-Pouts* ; the Flesh of them is grey, and as delicious as that of the *Pheasant* ; their Feathers are long and beautiful, and on their Head is a bunch of them, that looks like a Plume of Feathers.

As to Singing Birds, they are the same in *Persia* as in *Europe*. The *Nightingale* sings in all Seasons, but louder in Spring than at other times ; The *Chaffinch* warbles charmingly ; The *Lark* sings continually, and learns all sorts of Tunes ; The *Martin* also learns all he is taught ; And another Bird like him, which they call *Noura*, twittles twattles all day-long, and repeats comically what he hears others speak.

Among the Wild Birds, the most wonderful is that long Bill Bird, call'd in *English*, the *Pelican*. The *Persians* call it *Tacab*, i. e. Water-drawer, or Water-carryer ; and also *Misc*, i. e. Sheep, because in *Persia* it is as big as a Weather ; its Feathers are white, and as soft as that of a *Green Goose* ; by its Head one would take it for a Monster, it being so much less than its Body, and its Bill so much longer proportionably, viz. from Sixteen to Eighteen Inches long, and as big as one's Arm ; under its Bill hangs a Skin which it gathers up, and spreads out like a Fan, that holds a Pail-full of Water ; it commonly lays its Bill on its
Back

Back to rest it: That Bird lives upon Fish, and it is wonderfully cunning in catching of it, watching it in Streams, and taking it in its Bag, as in a Net; when it opens its Bill, a Lamb might go through it: The Name of Water-carrier, given it by the *Persians*, is because that Bird, in the Desarts of *Arabia*, and in other Places where there is no Water, is observed to build its Nest far from the Water, for Safety-sake; because there being little Water in *Arabia*, every body takes his Station near the Places where they find any. Now they affirm, that when its Young-ones want Water, it flies two Days Journey from them, sometimes, to fetch Water, and brings it in its Bag. The *Mahometans* believe, that God makes use of that Bird to supply the Pilgrims going to *Mecca* with Water, when they find none in the Desert, as he did make use of a Crow to relieve the Prophet *Elias*. 'Tis upon that account, perhaps, that we have given that Bird the Name of *Pelican*, because it really kills itself with the Care it takes of its Young-ones, as the Naturalists have related of their imaginary Bird, that pecks open its Breast to feed its Young-ones with its Blood.

There is a kind of Bird in *Persia* that is curious and wonderful, by the Effect Spring Water has upon its Nature, for it smells it and follows it where-ever it is carry'd, with

an unaccountable Fondness. It is as big as a Chicken, and has black Feathers, and grey Flesh, and broad Wings, and flies in Flocks like Starlings; they live on Grasshoppers where-ever they find them: And if a Country be plagued with those mischievous Insects, one may be sure to rid it of them, if one can but bring thither a company of those Birds. The *Persians* call them *Abmelec*, i. e. Water of Grasshoppers; intimating that Bird, which is allur'd by a certain Water, and eats Grasshoppers. The Water which has that powerful Influence on them, comes from a Spring in *Badriana*. They bring it in Glass-Bottles unstopp'd, and keep it always in a high and airy Place both on the Road and at Home: The Birds that follow it, tho' they don't taste a drop of it, always set near the Place where 'tis laid, and begin again to fly, when those that carry it set forwards again. I'll relate here upon that account, a Passage out of an old *Eastern* Relation, Entitled, *The Travels of Villamont*, in the 97th Page, where he confirms my Relation. In *Cyprus*, about Harvest time, the Ground breeds so many Grasshoppers, that they darken sometimes the Light of the Sun, and where-ever they light, they burn and waste every thing without any possibility of preventing it, for the more you destroy, the more the Ground breeds. God raised them an Instrument to destroy them in this manner.

ner. In *Persia* near the City of *Cuerch*, is a Fountain, the Water whereof has the Property of destroying those Grasshoppers, provided it be brought in a Flaggon, and comes not under any House or Cave, and be set on a rising Ground within sight of some Birds that follow it, and flie after the Men that bring it, and cry out continually. Those Birds are reddish and black, and go in Flocks like *Starlings*. The *Turks* and *Persians* call them *Mussulmans*. Those Birds were no sooner come to *Cyprus*, where the Grasshoppers were, but they presently killed them with their Flight and their Singing; but if the Water be lost or spilt, those Birds disappear; as it happen'd when the *Turks* took the Island; for one of them going up to the top of the Steeple of the Cathedral of *Famagosta*, found the Flaggon of Water, which he broke, supposing it to be full of Gold, or some other precious thing, and so spilt all the Water. The *Cyprians* have been plagued with Grasshoppers ever since.

They catch Birds of Prey on the side of *Iberia* to the North of *Media*; and they bring so many from other Places, that I question whether there be as many in any part of the World. *Persia* is very well seated on that account, being near Mount *Caucasus*, *Circassia*, and *Muscovia*, from whence come the best Birds of Prey: They take also abundance of them on the Hills, fifteen and twenty Leagues off of *Chiras*, in the Province

vince of *Persia* ; and they say that the largest come from thence. They understand likewise extraordinary well there to teach them how to Hunt. The *Persians* teach the very *Crows* to Chase. There are eight hundred Birds of Prey constantly kept in the King's Bird-House, viz. *Spar-hawks*, *Hawks*, *Merlins*, *Gorsfalcons*, *Tierulo*, *Goss-hawks* and *Lanners*. All the Nobles also keep several for Hunting, to which the *Persians* are inclin'd from their Youth, and even several of the common People ; for every body has the liberty of Hawking, Shooting, and Hunting. One may see all the Year round, in the City and in the Country, the Falconers going backwards and forwards with a Hawk on their Hand : And as the King often presents Birds of Prey to his chief Officers, especially to the Governors of Provinces ; one may then see the Officers seven or eight Days together combing, stroaking, and continually commending the Beauty and Cunning of the Bird. They put on his Head a Hood set with Precious Stones, and little Golden Bells about his Feet. The Nobles have also Gloves made on purpose to wear when they hold their Birds, that are set round with Precious Stones ; they dress likewise their Birds with *Jesses* and Golden *Vervels*. The *Persians* call the Bird-House *Baskané* and *Cuchskané*, i.e. a House of Deceitful Birds. There they keep a Register-Book of all the
Birds

Birds presented to and by the King, where the Persons, Names, and Time, is set down, and where the Bird is described. The Birds of Prey are very Chargable in that Kingdom, being fed with Flesh, and nothing else; and some are fed with Fowls Flesh all Day long.

I must not pass by a Bird of Prey which comes from *Muscovy*, much bigger than that I have spoken of, being almost as big as an *Eagle*. Those Birds are very rare, and the King has all those that are in his Kingdom, none being allow'd to have any but himself. It being usual in *Persia* to set a Value on the Presents made to the King: Without any Deduction, those Birds are set down at a hundred *Tomans* a Piece, which amount to fifteen hundred Crowns. And if any of them die by the way, the Embassador brings his Majesty the Head and the Wings of it, and he is allowed the Value of the Bird, as if it was alive. They say that Bird builds its Nest in the Snow, which it melts to the Ground with the heat of its Body, tho' it be a Fathom high: That when the Young ones are ready to fly away, the Old one pushes them before her to the Hole side; and if they want Strength to go over, and tumble in, the Old Bird flies over it, fills the Hole full of Snow, and stifles them as a degenerate Brood. They affirm almost the very same thing of the *Muscovian* Hawks, except-

excepting, that sometimes out of a whole Brood, one young one only is strong enough to raise its self out of that deep Nest. 'Tis upon that Account that the *Muscovite Hawks*, and the *Hawks of Mount Caucasus*, are so much valued.

They teach those Birds by setting them at Cranes, or other Birds, that are Hood-wink'd, that they may not know where to go, and how to fly; then they use those Birds thus taught, to take, *First*, all passing Birds *Eagles*, *Cranes*, *Wild-Ducks*, *Geese*, *Partridges* and *Gnails*. *Secondly*, the *Rabbit*, and the *Hare*; they teach them likewise to hold any Wild Beast, except the *Wild Boar*; and the Way to teach them, is, by tying a Bit of Flesh to the Head of one of those Bea'd Beasts and stuff'd with Straw, which they lay on four Wheels, and keep moving as as the Bird is eating, to use him to it. After those Birds are taught, they carry them a Hunting in this Manner; *First*, they hunt the Beast, till it is tired, then they let the Bird go; he sits on it's Head, beats the Eyes of it with his Wings, and pricks it with his Talons, and with his Bill, which so stuns the timorous Beast, that it falls down, and gives the Hunters time to come to it. When 'tis a large Beast, they let go several Birds, which Torment it one after another. They set no Bird at the Wild Boar, because it is not fearful, but on the contrary Furious, and would

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tear the Bird to Pieces. Some have been taught to assault Men; that was common in the beginning of the last Age; and they say, that there are still such Birds in the King's Bird-House. I have not seen any of them, but I hear'd that *Aly-couly-can*, Governour of *Tauris*, whom I was particularly acquainted with, could not forbear diverting himself with that dangerous and cruel Sport, tho' with the loss of his Friends. It happen'd one Day that a Bird was let go on a Gentleman, and put out his Eyes, not being taken off in time, so that he died of the Fright, and the Pain. The King being acquainted with it, was so incens'd against the Governour, that a little after for that Fault, and some other Misdemeanor, he turn'd him out of his Favour. That Bird assaults Men, as well as Beasts. He lights on the Head, and strikes and tears the Face with his Wings and Beak, if he be not soon taken off; for at that time, he hears neither Voice nor Drum, and pulls the Face in Pieces in spight of any Body. All Swords Men being Hunts-Men, usually carry at their Saddle-bow, a small Kettle-Drum, about nine Inches Diameter, to call the Bird back, which they call *Tavelabas*.

In great Hunting Matches, they use wild Beasts, that have been taught, such as *Lions*, *Leopards*, *Tigers*, and *Panthers*. The *Persians* call those taught Beasts, *Tourze*. They hurt

hurt no Man. A Horseman carries one of them behind him, Hood-winkt with a Cloth Roll, and tied with a Chain, and stands in the Way of the Chased Beast, as close to it as may be; when the Horse-men sees any coming, he pulls off the Beast's Hood, and turns his Head towards the Prey; if he sees it, he gives a Shriek, leaps down, falls on the Beast, and pulls it down, if he misses it, he is commonly discouraged, and stops; the Master goes to him, comforts him, makes Much of him, and tells him it is not his Fault, and that he had not been set directly before the Beast. They say he understands that Excuse, and is satisfied with it. I have seen that sort of Sport in *Hircania*, in the Year 1666; and they told me, that the King had some of those Beasts bred up to Hunting; which because they were too big to carry on Horseback, were carry'd in Iron Cages, on an Elephant without the Hood; that the Keeper had his Hand always on the Cage-Door, in order, when he perceived the Prey, and gave a Shriek, to let him out immediately. Some of those taught Beasts hunt cunningly, creeping on their Bellies under the Bushes and Hedges, till they be within reach of the Prey, then they rush upon it.

In a Royal Hunting-Match, and in all great Hunting Bouts, they lay a Net round a little Valley, or a Plain, and chase Beasts

from fifteen to twenty Leagues distance, round about the Country, which some thousands of Country People range over. When there is a great Number of Beasts in the Net, and they are all hedg'd in by Troops of Horse-men, the King comes in with his Company, then every one falls on what's next to him, *Stags, Boars, Lions, Wolves, and Foxes*, and they make a horrid Slaughter of them, commonly amounting to the Number of about eight hundred Beasts. They say, that in some of those Hunting-Matches they have kill'd to the Number of fourteen thousand Beasts. In the common Hunting Bouts, when a Beast is taken, they stay till the best Man of the Company comes, who shoots an Arrow at him, then every Man falls on.

The *Persians* are not unacquainted with Dog-hunting, the King has Hounds, and some Nobles likewise; but they are scarce, because that Creature is look'd upon by the *Persians* as the most impure, and therefore is an Abomination to them. The Bird is likewise good for the Water, and will fetch and carry like a Dog.

Hunting the wild Goat is curious Sport, those Beasts being light Footed, and hard to come at; they shoot them with a Musket in this Manner; they teach the Camel to follow that Creature slowly, and come up to it, the Hunts-man hides himself behind the Camel.

Camel, and when he is within reach of the Goat shoots it, the Camel runs after it; and when it falls he stays by it, if he comes back, 'tis a Sign the Marks-man has mist his Aim.

C H A P. X.

Of the FISH.

THERE are two sorts of Fish, Sea-Fish, and Fresh-water Fish. The *Caspian Sea*, which belongs to *Persia*, is very full of Fish; they export the dried Fish into all Parts, especially the *Sturgeon*, the *Salmon*, and a kind of large *Carp*s, call'd *Despitch*, which is a very good Fish: But there is not, I believe, in all the World, a Place so full of Fish as the *Persian Gulph*; they Fish twice a Day along the Shore, and take all the Sorts of Fish which *Europe* affords; but it is much better, more delicious, and in greater Plenty; the Fishermen sell it by the Sea-side, and what they have left at ten a-Clock in the Morning, or at Sun-setting, they throw it into the Sea again. They bring on the Coasts of that Gulph, some Fish, the Flesh whereof is red, which weighs between two and three hundred Pound; they take it on the Coast of *Arabia*, and Salt it like Beef; but it doth not keep long, be-

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cause

cause the Salt of that Place is corroding, and eats up every Thing ; that's the Reason they Salt no Fish, but dry in the Sun, or in the Smoke, what they design to keep. Fresh-water Fish is not so plentiful, because there are but few Rivers in *Persia*, and they take abundance of Water out of them, so that very little Fish can breed there. We must except out of that Rule the River *Kur*, which is very full of Fish, and runs into *Iberia*. There are three sorts of Fresh-water Fish in that large Empire ; that of Lakes, that of Rivers, and that of Kerises, or Subterraneous Canals. Those of Lakes are, amongst others, *Trouts*, *Carps* and *Shads* : *Trouts* are only to be found in *Armenia* ; they are red, as large and good as in any part of the World. The most common River Fish is the *Barbel*, which breeds also in the Canals. The Canal Fish is very common, some of them are very large, but they are not wholesome, and the Spawn of them especially is dangerous, being a certain and a violent Vomit, by Reason that the Sun never shines on that Fish, and that it breeds in raw Waters ; or because they take it with the *Nux Vomica*, or the Vomiting Nut. There are abundance of Crabs in the River of *Ispahan* ; they crawl up the Trees, and live upon them, among the Boughs, Night and Day, where they go and take them, being a delicious Food.

C H A P. XI.

*Of the Temper, Manners, and Customs of
the PERSIANS.*

THE *Persian* Blood is naturally thick ; it may be seen by the *Guebres*, who are the remainder of the ancient *Persians* ; they are homely, ill shap'd, dull, and have a rough Skin, and an Olive Complexion. The same Thing is observ'd also in the Provinces next the *Indus*, whereof the Inhabitants are little better shap'd than the *Guebres*, ; because they marry only amongst them : But in the other Parts of the Kingdom, the *Persian* Blood is now grown clearer, by the mixture of the *Georgian* and *Circassian* Blood, which is certainly the People of the World, which Nature favours most, both upon the Account of the Shape and Complexion, and of the *Boldness* and *Courage* ; they are likewise *Sprightly*, *Courtly* and *Amorous*. There is scarce a Gentleman in *Persia*, whose Mother is not a *Georgian*, or a *Circassian* Woman ; to begin with the King, who commonly is a *Georgion*, or a *Circassian* by the Mother's side ; and whereas, that Mixture begun above a hundred Years ago, the Female kind is grown fairer, as well as the other, and the *Persian* Women are now

very *handsome*, and very well *shap'd*, tho' they are still inferior to the *Georgians*: As to the Men, they are commonly *Tall, Straight, Ruddy, Vigorous*, have a good Air, and a pleasant Countenance. The Temperateness of their Climate, and the Temperance they are brought up in, do not a little contribute to their Shape and Beauty. Had it not been for the Alliance before mention'd, the Nobility of *Persia* had been the ugliest Men in the World; for they originally come from those Countries between *China* and the *Caspian* Sea, call'd *Tartary*; the Inhabitants whereof being the homeliest Men of *Asia*, are short and thick, have their Eyes and Nose like the *Chinese*, their Face flat and broad, and their Complexion yellow, mix'd with black.

As to the Natural Parts, the *Persians* have them as beautiful as their Bodies; their Fancy is lively, quick and fruitful; their Memory easy and copious; they have a ready disposition to Sciences, and to the *Liberal* and *Mechanick Arts*, and to *War* also; they love *Glory*, or rather *Vanity*, which is only the Shadow of it; they are of a tractable and complying Temper, of an easy and plodding Wit; they are *courtly civil, complisant, and well-bred*; they have naturally an eager bent to *Voluptuousness, Luxury, Extravagancy, and Profuseness*; for which Reason, they are ignorant both

of

of Frugality and Trade. In a Word, they are born with as good natural Parts as any other People, but few abuse them so much as they do.

They are true Philosophers on the account of Riches, and the Misfortunes of the World, and on the Hope and Fear of a Future State; they are little guilty of Covetousness, and are only desirous of getting, that they may spend it; they love to enjoy the Present, and deny themselves nothing that they are able to procure, taking no Thought for the Morrow, and relying wholly on Providence, and their own Fate; they firmly believe it to be sure and unalterable, and carry themselves honestly in that respect; so when any Misfortune happens to them, they are not cast down, as most Men are, they only say quietly, *Mek toub est*, i. e. That is written, or, it is ordained, that that should happen.

Twenty Year ago, it was the Opinion of several People in *Europe*, and of the most Noted and most Understanding Men, that the *Persians* would embrace the fair Opportunity of the *Turks* great Defeat to recover *Babylon* from them; and that they would declare War with the *Sultan*, now they saw him so low, beaten every where, and losing such large Countries. And I always said on the contrary; That I was sure they would take no Notice of it, because 'tis the
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Humour of the *Persians*, above all things, to value Life, and to enjoy it. They have lay'd by their Warlike Temper, and have given themselves up to *Wantonness*, which they don't suppose can be found in a great Bustle, and in dubious and laborious Undertakings.

Those Men are the most lavish Men in the World, and the most careless of the Morrow, as I said just now.

They cannot keep Money; and whatever Riches fall to them, they waste all in a very little time. Let, for Instance, the King give fifty or a hundred thousand Livres to any Man, he lays it out in less than a Fornight, in buying Slaves of both Sexes; in hiring handsome Wives; in setting up a noble Equipage; in furnishing a House, or cloathing himself richly: And so spends the whole Sum so fast, without any regard to the Time to come, that unless some new Supplies intervene in two or three Months time, our Gentleman will be forced to sell again his whole Equipage by Piece-meal, beginning with his Horses; then his needless Servants; then his Concubines and Slaves; and lastly, even his own Cloaths. I have seen a thousand Instances of that Kind, one of them amongst the rest is very strange; An Eunuch who had been long Lord High Chamberlain, and for two Years the declared Favourite, the power of disposing of all Posts and Employments, and commanding as if himself

had

had been King, and who consequently had frequent and favourable Opportunities of heaping up vast Riches, was turn'd out of Favour, but however not out of his Estate. Two Months were scarce elaps'd, but he was forc'd to borrow Money upon Pawns, his Credit was at an End, as well as his Money; not but that he had acquired vast Riches, but he wasted them as fast as he got them.

The most commendable Property of the Manners of the *Persians*, is their kindness to Strangers; the Reception and Protection they afford them, and their Universal Hospitality, and Toleration, in regard to Religion, except the Clergy of the County, who, as in all other Places, hate to a furious Degree, all those that differ from their Opinions. The *Persians* are very civil, and very honest in Matters of Religion; so far that they allow those who have embraced theirs, to recant, and resume their former Opinion; whereof, the *Cedre*, or *Priest*, gives them an Authentick Certificate for Safety sake, in which he calls them by the Name of *Apostat*, which amongst them is the highest Affront. They believe that all Men's Prayers are good and prevalent; therefore, in their Illnesses, and in other Wants, they admit of, and even desire the Prayers of different Religions: I have seen it practis'd a thousand Times. This is not to be imputed to their Religious Principles, tho'

tho' it allows all sorts of Worship; but I impute it to the sweet Temper of that Nation, who are naturally averse to Contest and Cruelty.

The *Persians* having the Character of *Wanton* and *Profuse*; one may easily believe them to be *Lazy* also; those two Properties being inseperable. Their Aversion to Labour is the most common Occasion of their Poverty. The *Persians* call the Lazy, and Unactive Men, *Serguerdan*, i. e. turning the Head this Way, and that Way. Their Language is full of those Circumlocutions; as for Instance, to express a Man reduced to a Mendicant State, they say, *Gouch Negui Micoret*, he eats his Hunger.

The *Persians* never Fight; all their *Anger*, being not blustering and passionate, as in our Country, goes off with ill Language; and what's very Praiseworthy, is, that, what Passion soever they be in, and among whatever profligate Wretches they may light, still they Reverence God's Name, and he is never blasphemed. That Nation cannot conceive how the *Europeans*, when they are in a Passion can disown God; tho' they themselves are very often guilty of taking his Name in vain, without any Need or Provocation; their usual Oaths are, *By the Name of God*; *By the Spirits of the Prophets*; *By the Spirits*, or the *Genius of the Dead*; as the *Romans* swore, *By the Genius*

Genius of the Living. The Gentlemen and Courtiers commonly swear, *By the King's Sacred Hand*, which is the most inviolable Oath. The common Affirmations are, *Upon my Head, Upon my Eyes.*

Two opposite Customs are commonly practis'd by the *Persians*; that of praising God continually, and talking of his Attributes, and that of uttering Curses, and obscene Talk. Whether you see them at Home, or meet them in the Streets, going about Business or a Walking; you still hear them uttering some Blessing or Prayer, such as, *O most great God; O God most praise-worthy; O merciful God; O nursing Father of Mankind; O God forgive me, or, help me.* The least Thing they set their Hand to do, they say, *In the Name of God*; and they never speak of doing any thing, without adding, *If it pleases God*. Lastly, they are the most devout, and most constant Worshipers of the God-head; and at the same time, come out of the same Men's Mouths a thousand obscene Expressions. All Ranks of Men are infected with this odious Vice. Their Bawdy talk is taken from Arse, and C---t, which Modesty forbids one to Name; and when they intend to abuse one another, they invent some nasty Trick of one another's Wives, tho' they never saw or heard of them; or wish they may commit some Nastiness. 'Tis so among the Women, and
when

when they have spent their Stock of bawdy Names, they begin to call one another *Atheists, Idolaters, Jews, Christians*; and to say to one another, *The Christians Dogs are better than thou, may'st thou serve for an Offering to the Dogs of the Franks.*

Men of all Ranks, as is beforemention'd, are observ'd to use such filthy Expressions, but not so common, and to that degree; for I must confess, that the Mobb is generally infected with it. The first time I waited on the Lord Steward of the King's Household, in the Year 1666, the *Persian* Court being in *Hircania*, a Man of Distinction came to him about some Business, the Lord Steward said to him, why don't you go to the first Minister, to whom I have already sent you back; the Man Answer'd very Modestly; *My Lord, I have been there, and he told me, that your Majesty* (they give that Title to the Nobles as well as to the King) *is to determine the Matter*; *Gaumicoret*, answer'd he, *I wonder'd to hear the Lord Steward speak in that Manner of the first Minister*; for the Word *Gau*, signifies a Turd, and *Micoret*, he eats: That's the usual Expression amongst them, to intimate a wrong or false Answer.

That's one of the least Faults of the *Persians*; they are besides, Dissemblers, Cheats, and the basest and most impudent Flatterers in the World. They understand Flattering very

very well ; and tho' they do it with Modesty, yet they do it with Art, and Insinuation. You would say, that they intend as they speak, and would swear to it : Nevertheless, as soon as the Occasion is over, such as a Prospect of Interest, or a Regard of Compliance, you plainly see that all their Compliments were very far from being sincere. They take an Opportunity of praising Men, when they come out of a House, or pass by them, so that they may be heard ; and they speak so seasonably, that the Praise seems to come naturally from them, and carries no Air of Flattery along with it. Besides those Vices which the *Persians* are generally addicted to, they are Lyers in the highest Degree ; they speak, swear, and make false Depositions upon the least Consideration ; they borrow and pay not ; and if they can Cheat, they seldom loose the Opportunity ; they are not to be trusted in Service, nor in all other Engagements ; without Honesty in their Trading, wherein they over-reach one so ingeniously, that one cannot help being bubbled ; greedy of Riches, and of vain Glory, of Respect and Reputation, which they endeavour to gain by all Means possible. Being void of true Virtue, they affect the Shew of it, whether out of a Design to impose on themselves, or the better to attain the Ends of their vain *Glory*, their *Ambition*, and their *Wantonness*. Hypocrisy is the

the common Disguise they appear in ; they would turn a League out of the Way, to avoid a Bodily Pollution ; such as brushing as they go by a Man of a different Religion, and receiving one in their House in Rainy Weather, because the Wet of his Cloaths pollutes whatever 'touches them, whether Persons or Goods : They walk gravely, make their Prayers and Purgations at set Times, and with the greatest Shew of Devotion ; they hold the Wisest and Godliest Conversation possible, discoursing constantly of God's Glory, and of his Greatness, in the Nobelest Terms, and with all the outward Shew of the most fervent Faith. Altho' they be naturally dispos'd to good Nature, Hospitality, Pitty, Contempt of the World, and of its Riches, they affect them nevertheless, that they may appear to be possess'd of a larger Share of them than they really are. Whoever sees them only passing by, or in a Visit, will always give them the best Character in the World ; but he that deals with them, and pries into their Affairs, will find that there is little Honesty in them ; and that most of them are *White Sepulcres*, according to our Saviours Expression, which I think the more proper here because the *Persians* study particularly strict Observation of the Law. That is the Character of the Generality of the *Persians*. But there is without doubt, an Exception to

that general Depravation ; for among some of the *Persians*, there is as much Justice, Sincerity, Virtue and Piety to be found, as among those who profess the best Religions. But the more one converses with that Nation, the fewer one finds included in the Exception, the Number of Truly, Honest and Courteous *Persians* being very small.

After what I have been saying, one will hardly be perswaded, that the *Persians* are so careful of the Education of Youth as they really are ; which is very true, notwithstanding. The Nobility, *i. e.* Men of Distinction, and substantial Housekeepers Children, (for among the *Persians* there is no Nobility strictly so called) are very well brought up. They commonly take in Eunuchs to look after them, who are instead of Governors, and have them always in their Sight, keeping them very strictly, and carrying them out only to visit their Relations, or to see the Exercises performed, or the Solemnity of Feasts. And because they might not be spoiled at School, or at the College they are not sent thither, but have Masters at Home. They are likewise very careful that they don't converse with the Servants, lest they should hear or see an immodest thing ; and that the Servants carry themselves before them respectfully and Discreetly. The Common People bring up likewise their Children carefully ; they don't suffer them to ramble

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about the Streets, to take ill Courses, to learn to Game, and to Quarrel, and learn rogueish Tricks. They are sent twice a Day to School, and when they come back, their Parents keep them by them, to initiate them in their Profession, and in the Business they are designed for: The Youth do not begin to come abroad into the World 'till they be past twenty, except they be marry'd before; for in that Case they are sooner set at Liberty, and left to themselves. By the word married, I mean joined to a Wife, or Spouse by Contract; for at sixteen or seventeen, they give them a Bed-fellow, if they be Amorous. They appear, at their entrance into the World, Wise, Well-bred, Obliging, Shame-fac'd, little Talkers, Grave, Mindful, and Chaste in their Life and Conversation: But most of them take to ill Courses soon, and give themselves up to Luxury; and for want of an Estate or Income to indulge their Inclinations, they fall to unlawful Practices, which offer themselves every Minute, and appear very plausible.

The *Persians* are the most Civiliz'd People of the *East*, and the greatest Complimenters in the World. The Polite Men among them, are upon a level with the Politest Men of *Europe*. Their Air, their Countenance is very well compos'd, Lovely, Grave, Majestical, and as Fond as may be; they never fail complimenting one another about the

Precedency, either going out or coming into a House, or when they meet, but 'tis over presently. They look upon two Things in our Manners, as very ridiculous, *viz.* Contending so long, as we do, who shall go first; and covering our Head, to do Honour to any Man, which amongst them is a want of Respect, or a Liberty which no body takes but with his Inferiours or familiar Friends: They observe the right and the left Hand, but our Left is their Right, and so 'tis all over the *East*. They say, that *Cyrus* began first to place Men on his left Hand, out of respect to them, because that side is the weaker part of the Body, and the most exposed to Danger.

They visit one another regularly on all occasions of Mirth and Sadness, and at solemn Feasts, the rich wait then for the Visits of inferior People, which they return afterwards. The Courtiers go and pay their Compliments Night and Morning to the Ministers; and wait upon them from their Palace to Court. They are led into large Halls, where they set Tobacco and Coffee before them, till the Lord, who is still on the Woman's side, comes out. As soon as they see him, every one rises, and stands up in his own Place; he goes by, bows his Head to the Company, and the Company to him again, but much lower; then he goes and sits down in his usual Place: He beckons to the Company

to sit down; and when he is ready to go, he rises, goes out first, and every one follows him. The Rich receive also in that manner their Inferiors, but they use more Ceremony with their Equals, and their Superiors: They with them well come before they sit down, and mind to sit down but after they are sat, and to rise after them when they go out. The Master of the House sits always at the upper end: And when he is willing to shew any Body some particular Respect, he beckons him to come and sit down by him; he does not offer him his Place, for the Person he offers it to, would look upon it as an Affront, but out of an extraordinary respect to him, and goes and sits down beside the Stranger below him.

When the Person visited is in his Hall, and is an Eminent Person, they behave themselves in this manner: The Visiter goes in softly, steps to the next empty Seat where he stands with his Feet close to one another, his Hands over one another in his Girdle, stooping a little with his Head, with his Eyes fix'd, and a grave and thoughtful Countenance, till the Master of the House beckons to him to sit down, which he never fails to do presently, either with his Hand, or with his Head. When a Man receives a Visit from his Superior, he rises as soon as he sees him come in, and offers to meet him half way. If he is visited by his Equal, he rises half

way

way. If by an Inferior somewhat deserving, he only makes a motion of rising. Visitors seldom rise if any Body comes into the Room, except the Master of the House doth it, or any body has some particular Reason of shewing that respect to him that comes in. There is beside much more Ceremony observed in *Persia* at sitting down. Before Men to whom Respect is due, a Man sits presently on his Heels, with his knees and Feet close to one another: Before his Equals, he sits easier, that is, he sits on his Breech, his Legs a-cross, and his Body upright. They call that Posture *Tebazanon*, i. e. sitting on four Knees, because the Knees and Ancles lie flat on the Ground: Friends and familiar Acquaintance say presently *Sit down easy*, i. e. cross your Legs as you please; but unless they have sat half a Day in the same Place, they don't shift their Situation. The *Eastern* People are not near so restless, and so uneasy as we; they sit gravely and soberly, make no motion with their Body, or very seldom, except it be to ease themselves, but they never make any to help their Discourse; our way upon that account surprizes them strangely; for they don't believe, that a Man that is in his Wits, can be so full of Action as we are. 'Tis also amongst them a great piece of Rudeness for a Man to shew his Toes when he sits, he must hide them under his Gown. That the Reader may the better understand

how they sit in *Persia*, I have caused two Figures to be set on the other side, where the Posture is exactly represented. Their usual way of Saluting is with a Nod, or laying the r Right-hand on their Mouth, which is the way among Friends after a long Absence. Lastly, they also Kiss one another, and give a short Embrace, after a return from a long Journey, and on extraordinary Occasions.

Those are the usual Manners relating to Action; those relating to Discourse are yet smoother, and more obliging. They receive their Visitors pleasantly with a *Koc-homedy*, i.e. you are come in good; *Safa a crudy*, you purge us with your Presence; *Gia-humacalibnt*; the Place you use to sit in at my House, has been empty; otherwise no body has been here deserving the Honour, to supply your Absence, and such like Compliments; which are multiplied and repeated every foot, according to the Respect they have for the Visitors. I'll repeat it once more: The *Persians* are the most kind People in the World; they have the most moving and the most engaging Ways, the most complying Tempers, the smoothest and the most flattering Tongues, avoiding in their Conversation, Relations or Expressions which may occasion Melancholy Thoughts: And when the Discourse or Occasion obliges them to it, they use Circumlocutions to avoid

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avoid at least the Tragical Terms ; for Instance, if they would say that a Man is dead, they say, *Amrekodber chuma bakchid* i. e. he has made you a Gift of the Share of Life which he had, otherwise, he might have liv'd still many Years ; but out of the Love he has for you, he has joined them to those you have yet to run. I remember upon that Account, a short and ingenious Story of the General of the Musketiers, in the time of *Abas* the Second ; That Prince, who was a Man of bright Parts, had given that General a White Bear to keep, which had been brought him from *Muscovy*, supposing that he would take more Care of it than they would in the Park of wild Beasts : However, the Bear did not live long, the King being acquainted with it some time after, desired to know what he died of, and asked the General, *What's become of my white Bear ?* Sir, Answer'd he, *he has made you a Gift of the share of Life he had.* The King smiling said to him, *You are a Bear your self, for wishing that the Years of a Beast be added to mine.* They tell another Story pretty like that of the same General, which I insert here, with a Design to acquaint the Reader with the *Persian* Expressions. The King was Walking a short League off of *Ispahan*, along the Hill *Rousopha*, a thick Cloud lighting on the Point of a Rock, the King said to the General, *Look*

at that black Cloud, on the Point of that Rock, it is like the Hats of the Franks. The Eastern Nations give that Name to the European Christians. That's true, Sir, answer'd the General, and God grant you may Conquer them all; How is it possible, Reply'd the King Smiling, that I should Conquer them all, who are two thousand Leagues off me, when I can't Conquer the Turks, who are my nearest Neighbours? They condole in these Terms, *Sercuma Salamet bachet*, i. e. May your Head be safe and sound; otherwise, Your Life is so dear to me that I care little who dies, so you do but live; or your Preservation is my only Concern.

The Compliments observ'd in Letters, Memoirs, and Petitions, are still longer and exacter than the Verbal ones, which are spoken in the Presence of Friends: But seeing I shall have an Occasion to discourse of them elsewhere, I shall only say here, that they have a Book on Purpose, containing the Titles to be given to all Orders of Men, from the King to the Cocker. That Book is call'd *Tenassour*, i. e. Method or Rule. Men of Business have it by Heart. I shall give no Abstracts of them, because the Style of them may be seen in the Letters I have Inserted in my Journey from *Paris* to *Ispahan*, and in several Petitions, which one may read hereafter. One of their Politenesses in Discourse, is to speak always

in the Third Person, both when they speak to others, and speak of themselves, much in the same Manner as the *Germans* do.

As civil as that Nation is, they never Act out of Generosity; tis a Property they are Strangers to in the East, their Bodies and Estates being Subject to a Despotick and Arbitrary Power, their Minds and Hearts are so likewise; They do nothing but out of a Principle of *Interest*, that is to say, out of *Hope* or *Fear*: And they cannot conceive that there should be such a Country where People will do their Duty from a Motive of *Virtue only*, without any other *Recompence*. It is quite the Contrary with them; they are paid for every thing, and before Hand too. One can ask nothing of 'em, but with a Present in one's Hand; and they have thereupon this Proverb, *That one comes back from a Judge, as one went to him*; As much as to say, that if one goes there with an empty Hand, one comes back without having any Justice done one. The poorest and most miserable People never appear before a Great Man, or one from whom they would ask some Favour, but at the same time they offer a Present, which is never refus'd, even by the greatest Lords of the Kingdom, such as *Fruit, Fowls, Lamb, &c.* Every one gives of that which he is possess'd of most, and of the Profession which he is of, and those who have no Profession give Money.

Money. It is accounted an Honour to receive these sorts of Presents; they make 'em Publickly, and generally take that time when there is most Company. This is the general Custom throughout all the *East*; and it may be, one of the Ancientest in the World. As this seems very *Mean* and *Dis-honest* with the *Europeans*, I shall not add, that it is neither perhaps the most *Reasonable*, and I shall not take upon me to defend it. I shall only say, that the *Persians* do the Service always for which they take the Present, and that they do it Instantly, or the first Opportunity that offers. They likewise make Presents to their Patrons and Benefactors, upon Festivals, and other such like solemn Occasions, without asking any particular Favour of them.

The *Persians* neither love walking Abroad, nor Travelling. As to that of walking Abroad, they look upon that Custom of ours to be very Absurd; and they look upon the walking in the Alley, as Actions only proper for a Madman. They ask very gravely for what one goes to the End of the Alley, and why one does not stand still, if one has Business to go there. This proceeds no doubt from their living in a Climate that is more even than ours. They are not so Sanguine as we are *Northward*, nor so Fiery. The most Spirituous part of their Blood perspiring more than it does with us

which

which is the Reason that they are not so subject to the Motions of the Body, which look so like Lightness and Disquietude, and which go often to Extravagance, and even to Madness. They don't know such a Remedy in *Persia*, as that which we call Exercise; they are much better sitting or leaning, than walking. The *Women* and the *Eunuchs* generally Speaking, use no Exercise, and are always sitting or lying, without prejudicing the Health: For the Men, they ride on Horseback, but never walk, and their Exercises are only for Pleasure, and not for Health. The Climate of each People is always, as I believe, the principal Effect of the Inclinations and Customs of the Men, which are no more different among them, than that of the Temper of the Air is different from one Place to another. As for what relates to travelling, those Journeys that are made out of pure Curiosity, are still more inconceivable to the *Persians*, than walking Abroad. They have no Taste of the Pleasure we enjoy in seeing different Manners from ours, and hearing of a Language which we do not Understand. When the *French* Company in the *East-Indies* sent Deputies to the King of *Persia*, the King of *France* sent two likewise, but without any Character, Nam'd *Lalain*, and *Boullaye*; and the Credential Letter imported, *That these Gentlemen having an Inclination to Travel, and*
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joining with these French Merchants, who are the Deputies, in order to see the World; the King made use of this Opportunity to write to his Persian Majesty, to recommend this Company of French Merchants to him. I came to the Court of *Persia* when these Gentlemen were soliciting their Affairs, concerning which the Minister talk'd with me very often, and I found immediately, that this Letter was not at all pleasing to them upon many Accounts; as among others, because it was Occasionally sent. The Ministers ask'd me, if we had no more Regard for the Great Kings in our part of the World, than to send Letters to em by People not Deputed on Purpose: But they hung mightily upon those Words, *Gentlemen who have a mind to Travel*, which could not be put into their Language, without an Air of Absurdity, being a thing not practis'd, or even so much as known. They ask'd me if it was possible that there should be such People amongst us, who would travel two or three thousand Leagues with so much Danger and Inconveniency, only to see *how they were made, and what they did in Persia, and upon no other Design.* These People are of Opinion, as I have observ'd, that one cannot better attain to Virtue, nor have a fuller Taste of Pleasure than by resting and dwelling at Home, and that it is not good to Travel, but to acquire Riches. They be-

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lieve likewise, that every Stranger is a Spy if he be not a Merchant, or a Handicrafts-Man, and the People of Quality look upon it to be a Crime against the State to receive 'em among them, or to Visit them. It is from this Spirit of theirs no doubt, that the *Persians* are so grossly Ignorant of the present State of other Nations of the World, and that they do not so much as understand *Geography*, and have no Maps; which comes from this, that having no Curiosity to see other Countries, they never mind the Distance, nor Roads, by which they might go thither. They have no such thing among 'em as Accounts of Foreign Countries, neither *Gazetts*, *News A-la-main*, nor *Offices of Intelligence*. This would seem very strange to People who pass their time in asking after News, and whose Health and Rest in a Manner, are interested in it, as well as to those who apply themselves with so much care to the Study of the Maps and other Accounts; but this is however very true; and as I have represented the *Persians*, it is plain, that all that Knowledge is not requisite for the Pleasure and Tranquility of the Mind. The Ministers of State generally Speaking, know no more what passes in *Europe*, than in the World of the Moon. The greatest Part, even have but a confus'd Idea of *Europe*, which they look upon to be some little

little Island in the North Seas, where there is nothing to be found that is either Good or Handsome; *from whence it comes, say they, that the Europeans go all over the World, in search of fine Things, and of those which are Necessary, as being destitute of them.*

Yet notwithstanding what I have been saying, it is certainly true, that there is not that Country in the World, which is less dangerous to travel in from the Security of the Roads, for which they provide with a great deal of Care; neither is it less Expensive any where, by Reason of the great Number of publick Buildings, which they keep for Travellers, in all Parts of the Empire, as well in the Cities, as in the Country. They lodge in those Houses without being put to any Charge; besides which there are Bridges and Causeways, in all the Places where the Roads are too bad, which are made for the Sake of the Caravans, and of all those who travel from a motive of Gain.

The Custom of the *Persians* who Traffic or are in Business, is, that when they have got a Sum of Money together, they employ it first of all in Purchasing a House, which they never buy quite built, but rebuild it to the Size which they would have it; making use of a Proverb, *That a House which a Man buy's quite built, is no more proper for his Family, than a Garment that he buy's ready made.*

made is fit for his Body. There are few People in *Persia* who Rent Houses. The poorest sort are generally the Owners of the Houses wherein they dwell. This proceeds from two Causes, *First*, That the *Persians* have not a Genius naturally bent upon Traffick. And the *Second* is, That their Religion forbids them taking any Interest for lending of Money, which is the Reason why every one avoids paying of Rent, but chooseth rather to buy a House, because he does not know how to employ his Money better. The next Purchase to this which the *Persians* make, is what they call *Bazarga*, or Market-place, which is a Gallery of Shops from one End to the other, most commonly Vaulted over, which they cause to be built near their House, or which they buy as Occasion offers. That generally is the first Land Estate which they buy. They afterwards purchase a Bath, then a *Caravanferay* or Inn. One might perhaps imagine that these Estates pay 'em a Yearly or Quarterly Rent, as they do with us; but one shall be surprized to find that they lett those Places by the Day, and oblige them to pay their Rents every Night, not so much as trusting 'em till next Morning; which is the Reason why those who acquire Estates and build upon 'em, cause the Buildings to be close to their Gates, that their Servants may the more commodiously receive

receive their Rent. This however respects only the meaner sort of People, the others paying by the Week or the Month. But as they have no great Moveables in the *East*, that they neither make use of Tables, nor Chairs, nor Bedsteads, nor Cabinets, nor near so many Utensils for the Kitchen, a Lodger may much easier run away from them than with us. The richest among 'em, after having amass'd a great Estate for themselves and Children, set themselves about Publick Edifices, as Colleges, with Foundations for so many Students; after that, *Caravanferay's* or Inns upon the great Roads, for the reception of those who travel that way, without costing them any thing; then Bridges; and they end with Mosques with a Revenue to entertain Priests, and something to distribute Charities. The *Persians*, who call these Foundations *Sonab a caret*, as much as to say Merit for the future Life, say likewise, that these Beneficences are *kreir Jary*, as they speak it; that is to say growing Goods; because say they, the Prayers that are said in these Free Lodgings, and in these Temples, and when one actually makes use of the other Accommodations, turn to the advantage of the Founders, and are attributed to them.

There are no other Carriages in *Persia* but Beasts for the Saddle, and great Tubs in the Nature of Cradles, cover'd and shut, where

in the Women of Quality Travel, two upon a Camel, of which I shall give a Description elsewhere. They have neither Coaches, Chariots, Litters, nor Chaises, whether because the Country is Mountainous, or that this is a Country broke off by Canals on every side, every body goes on Horseback, or upon a Mule, or upon those sort of Asses that Amble, and go nimble and easy. The Shop-keepers and Handy-crafts Men, have their Saddle-Beasts, and none but the poorest sort go on Foot. I leave it to the Reader, to make yet more Remarks on the Manners of the *Persians*, in the Series of my Relations, where I shall have occasion to speak of them.

The Names which the *Persians* bear, are given 'em, either at their coming into the World, or when they are Circumcis'd, as they are to all the other *Mahometans*: And these Names are taken either from Eminent Persons of their Religion, from the *Old-Testament*, from their Histories, or they are Names of Power; for every one takes or gives himself a Name, according to his Mind; but they have no particular Sir-Names, or Names of the Family and Line; for their Sir-Names they take to themselves by way of Honour, the Proper Name of their Father, and sometimes that of their Son, in saying, such a one, the Father of such a one, or such a one, the Son of such a one; as for Example, *Abraham*,

ham, the Son of *Jacob*, and *Mahammed*, the Father of *Aly*. This is the Custom, time out of Mind, of naming themselves in the *East*. You may see it likewise in the *Old-Testament*, where one finds, for Example, the Kings of *Affyria* call'd *Ben Adad*, as much as to say Sons of *Adad*, and those of *Palestine* call'd *Abimelec*, that is to say, Son of *Melec*, a Term that signifies King. It is likewise very common among 'em to have several Sir-names, the one taken from the Name of his Father, and the other from his Son; and even to bear the Name of several of his Children, as the *Calif Abrachid*, the fifteenth *Calif* of the Race of the *Abassides*, who is sometimes named *Abon Jaser*, sometimes *Abon Mahammed*, which are the Names of his Sons. In short, it is very common with them to take for their Sir-name, the Calling that has been exercised, whether by the Father, or by his Ancestors, whether Liberal or Mechanick, by which they rais'd themselves in the World, *Mahammed Caian*, *Mahammed the Taylor*, *Soliman Atari*, *Soliman the Druggist*, *Jonacri*, the Jeweller, *Stanboni*, the *Constantinopolitan*, by Reason of his having got an Estate there; and what is Remarkable, as very Praise-worthy in my Opinion, that they are not ashamed of bearing these Sir-names after they become Rich, are rais'd to the highest Dignities, and are put into the greatest Employments. This

is because they are rais'd by the Sciences, by their Employments, and especially by their Riches. There are but very few who are tied to it by Descent.

As for Titles, they are not at all affected in the *East*, whether from Birth or Office. Every one fastens to his Name as he pleases, without the haughty Titles of Duke, Prince, and King: There are those which they never put after the Name, as the Title of *Mirza*, which signifies the Son of a Prince. This is to distinguish the Royal Personages from the rest of the World, who place these Titles before and after their Names quite another way, and contrary to others. One very strange Thing, and which one would scarce believe, is, that the *Persians* Glory in bearing the Title of Slaves. I speak of the People rais'd at Court, and who were born or bred up to Employments; they call themselves, by way of Honour, *Slaves of the King*, or *Slaves of the Saints*; for Example, The Duke Slave of *Ibrahim*, or of *Mahammed*, or of the King. These sort of Names, denote generally a Man in Offices, or one who aspires to 'em.

When a Male Child is born into the World, it is the Custom for the Father to give every thing that he has upon him, to him who brings him the News. They come to him with their Turban off their Head, and say to him, *You have a Male Child*

born; and he must strait make a Present for this good News, and as it were to buy his Clothes again, and what he has upon him.

C H A P. XII.

Concerning the Exercises and Games of the
PERSIANS.

I Join these two Actions together, because the *Persian* Term which signifies one, expresses likewise the other; and that the *Persians* call their Exercises honest Games, and the Games unlawful Exercises. In effect, the Exercises of the *Persians* are Games of Dexterity, the Design of 'em being to render the Body Supple and Vigorous, and learn 'em how to use and handle their Arms. But as the Body must be ready form'd, and strong for these Exercises, they seldom begin practising till they are eighteen or twenty Years of Age, the Youth till then being under the Correction of the Masters of the Sciences and the Conduct of Eunuchs. Here are the principal Exercises in which the *Persians* occupy themselves;

First of all, to bend the Bow, the Art of which consists in holding it right, bending of it, and letting the Cord go with ease without letting the Left-hand which holds the Bow, and which is stretched out a length

length, nor the Right-hand, which handles the String, stir the least in the World. They teach 'em at first, to bend it easily, and then harder by Degrees. The Masters of these Exercises teach 'em to bend the Bow before 'em, behind 'em, and side-ways, up and down; and to be short, a hundred several ways; always quick and easy. They have Bows that are very difficult to bend; and to try their Strength, they hang them against a Wall to a Peg, and they tie Weights to the Cord of the Bow, at the Place where they put the notch of the Arrow: The stiffest of 'em will bear five hundred weight before they will bend. When they can handle an ordinary Bow, they give 'em others to bend, which they make heavy by putting a great many thick Rings of Iron upon the Cord: There are some of these Bows that weigh an hundred Weight; they handle them, they bend them, they unbend them, as I have said, as they are Jumping, Tossing and Tumbling, sometimes upon one Foot, sometimes on their Knees, and sometimes Running: The clattering of these Rings make a troublesome Noise: This is to get more Strength. They judge that they perform that exercise well, when, in holding the Bow in the Left-Hand stretch'd out very stiff, fast, and without shaking, they bring the Cord or String with the Thumb of the Right-hand to their Ear, as if they were to hang it upon it.

For the better performing of this Exercise, they wear a Ring on their Thumb, an Inch wide within, and half as much without, upon which the Cord or String of the Bow bears: This Ring is made of Horn or Ivory, or of *Jadde*, which is a sort of Green Alabaster: The King has one of hard Bone and light, its natural Colours being Red and Yellow, which grows, as they say, like a Tuft upon the Head of a great Bird in the Isle of *Ceylan*. When they are very well skill'd in handling the Bow, their first Exercise is to let fly the Arrow in the Air, and who shall make it fly highest, they account him a clever Archer, and the Bow the best, that throws an Arrow to the elevation of forty-five Degrees, which is as far as the Bow will bear. The next Exercise is shooting at the Mark; and it is not only the shooting into it, but the Arrow must be thrown firm, and without shaking, into it. They afterwards learn to draw it with Strength and Weight. They Exercise themselves that way after this manner; They make about four Foot high, a Frame of about two Foot Diameter, sloping, about five or six Foot deep, fill'd with wet and fine Gravel, like the Frame of a Founder for Casting. They take their Bow and Arrow without Squares, and when they are ready to shoot, there comes a Servant with a great Flint-stone in his Hand, and strikes home
just

juft in the middle of the Frame, which is more to hinder them from taking Aim where to shoot, than to harden the Gravel. They shoot into it with all their Strength, and the Arrow generally finks half-way into it. They draw it out, and shoot again into the Place, till fuch time as the Arrow is buried in it. They fucceed in that Exercife according as they bury the Arrow at fewer or more times, and that falls out as they shoot ftrait to the fame Point. Thefe Exercifes are to teach them to shoot the Arrow, the Art of which, in a Word, confifts in shooting a great way, in shooting true, and in shooting stiff and ftrong, that the Arrow may enter and pierce through. They learn to fay, at shooting the laft Arrow, *Tir a ker derdil Omar; May the Arrow, this laft Bout, enter the Heart of Omar*: And this is to keep up the averfion and hatred they have for the Sect of *Turks*, whereof *Omar* is the fecond Pontif after *Mahammed*. It is to be obferv'd, that the Arrows for thefe Exercifes, have a round piece of Iron, fmall and obtufe, whereas their Arrows for Battle have Iron like the point of a Lance, or like our Lancets.

The fecond Exercife is to handle the *Sabre*; and as this Art confifts in having a ftrong Wrist and very pliant, they teach the Youth to handle the *Sabre* with two Weights in their Hands, in turning them up and down, before and behind, quick and ftrong: And

in order to make their Joints the more pliable, and the Nerves the more supple, they put, during the Exercise, two other Weights upon their Shoulders made like a Horse-shoe, that it may not hinder their Motion. This Exercise is good for Wrestling, as well as to make 'em use the *Sabre* well.

The third Exercise is that of the Horse, which consists in Mounting well, to have a good Seat, to gallop with a loose Rein without stirring; to stop the Horse short in his Gallop, without moving one's self, and to be so light and active upon a Horse, as to tell, upon the Gallop, twenty Counters upon the Ground one after the other, and to take 'em up at their return, without slackening their Speed. There are People in *Persia* that sit so Firm and Light upon a Horse, that they stand strait on their Feet upon the Saddle, and make the Horse Gallop in that manner with a loose Rein. The *Persians* ride a little Side-ways, because they turn themselves so in performing their Exercises on Horse-back, which are of three Sorts, to play at the Mall, to draw the Bow, and to throw the Javelin. Their Play at the Mall is perform'd in a very great Place, at the end of which are Pillars near each other, which serve for the Ball to pass thro'. They throw the Ball in the middle of the Place, and the Players with a Mall-stick in their Hand, gallop after it to strike it: As
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the Mall-stick is short, they must stoop below the Saddle-bow to strike it, and by the Rules of the Game, they must take their Aim gallopping. They win their Match, when they have made the Ball pass between the Pillars. They play at this Game, having fifteen or twenty on a side. The Exercise of the Bow on Horse-back is perform'd by shooting at a Bowl or Cup behind one, put upon the end of a Mast or Pole about twenty-six Foot high, where they get up by little Ribs of Wood nailed to it, and which serve as Steps. The Gentleman takes his Career towards the Pole with his Bow and Arrow in his Hand, and when he is gone by it, he bends himself backwards either to the Right, or Left ; for they must know how to do it both Ways, and lets fly his Arrow.

This Exercise is common to all the Towns of *Persia*. Even the Kings, Exercise themselves that way. King *Sephy*, Grand Father of the King now Reigning, excell'd in it ; he always brought down the Cup at the first or second Time. King *Abas* his Son was as Dextrous likewise at it. *Soliman*, who succeeded him, took less delight in it than his Predecessors. The *Javelin*, which they use in these Exercises, and is call'd *Gerid*, is much as to say, the Bough of a *Palm-Tree*, because it is made of the Boughs of a dry *Palm-Tree*, is much longer than a *Partizan*, and very heavy, insomuch, that it

it requires a very strong Arm to dart, or throw it. There are People in *Persia* so well made, and so Skilful at this Exercise, that they will throw a *Dart* or *Javelin*, six or seven hundred Paces. I shall have Occasion else-where to speak more particularly how they Act in these Exercises, which are the Carousals of the *Persians*.

Wrestling is the Exercise of People in a lower Condition; and generally Speaking, only of People who are Indigent. They call the Place where they Show themselves to *Wrestle*, *Zour Kone*, that is to say, *The House of Force*, They have of 'em in all the Houses of their great Lords, and especially those of the Governours of Provinces, to Exercise their People. Every Town has besides Companies of those Wrestlers for Show.

They call the *Wrestlers* *Pehelvon*, a Word which signifies Brave, Intrepid. They perform thier Exercises to divert People; for this is a Show, as I have said, and thus it is. They strip themselves Naked, only with their Shoes on, made of Leather, that fit them very exactly, oil'd and greas'd, and a Linnen Cloth about their Waist greas'd and oil'd likewise. This is, that the Adversary may have less to take hold of, because if he should touch there, his Hand would slip, and he would loose his Strength. The two Wrestlers being Present upon a even Sand, a little Tabour, that always plays during

during the time of Wrestling, to animate them, gives the Signal. They begin, by making a thousand Bravadoes and Rodomontades; then they promise each other fair Play, and shake Hands. That being done, they strike at each others Buttocks, Hips, and Thighs, keeping time with the little Tabour; then they shake Hands again, and strike at each other as before, three times together. This is as if it were for the Ladies, and to recover their Breath; after that, they close, making a great Out-cry, and strive with all their Might to overthrow their Man. The Victory is never judg'd to signify any thing, till the Man be laid flat upon his Belly, stretch'd all along upon the Ground.

Fencing, is another Exercise for the Publick Show and Diversion. The Fencers being upon the Spot, in sight of the Spectators, lay their Arms upon the Ground at their Feet. These are a straight *Sabre*, and a *Buckler*, they kneel down, and kiss them with their Mouth, and with their Forehead; then they get up again, taking them in their Hand; at the Sound of the Tabour, they dance and skip about, making a thousand Postures and Motions with their Arms very dexterously; then they begin, and reach one another several Strokes with the Sword, which they receive upon their *Buckler*: They always strike with the Edge, if they do

do not come too near each other, for then they present the Point. These Fencers are sometimes in good Earnest, and draw Blood; but if the Combate becomes too hot, they are parted.

Besides these Exercises which are for the Diversion of the *Persians*, they have of those who Dance upon the Ropes, *Poppet-Shows*, and doing Feats of Activity as adroit and nimble as in any Country whatever. They dance upon the Rope bare-Foot. They draw a Cord from the Top of a Tower thirty or forty Toises high, quite down, and pretty stiff; they go up it, and afterwards come down, which they don't do by crawling down upon the Belly, as they do elsewhere, but they come down backwards, holding by their Toes, which they fasten in the Rope, which of consequence cannot be very big. One cannot well see it without having a dread upon one, especially when the Rope-Dancer to show his Strength and Activity; carries a Child upon his Shoulders, one Leg on one side, and the other on the other, that holds by the Forehead. They don't dance upon a strait Rope, as the Rope Dancers in *Europe* do; but they make Leaps and Turns. Their finest Turn is this, They give the Rope Dancer two hollow Basons, like Soop Dishes; he puts them upon the Rope, the bottom of the Basons being one against the other, and he sits in
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that Bason which is uppermost, having his Backside in the hollow of the Bason; he takes two Turns, backward and forward; then at the second Turn, he causes the undermost Bason to fall dexterously, and rest upon that which is uppermost, upon which he again takes two Turns, and then makes it fall again, and he himself is astride upon the Rope. There are of 'em that dance upon a Chain instead of a Rope.

Besides these Dancers, there are Vaulters, who leap with a surprising Activity. They jump thro' a Hoop trim'd with the Points of a Poignard, between the Spaces, which are not at a Foot distance, but are put thro' in such a Manner as to bend so easily, that the Body causes 'em to give way going through. They likewise leap through a Rope which two Men hold fast in a Square, from sixteen, to eighteen Inches only, which they hold about five Foot from the Ground. One can scarce get a Child thro' it, but those who hold it, know how to enlarge it so dexterously, that it cannot be perceiv'd.

Their *Vaulters* take their turn with *Flambeaux* in their Hands lighted at both Ends, which they every Moment pass over their Faces without burning themselves. They will cause a Spade red-hot to be hammered upon an Anvil plac'd upon their naked Belles, keeping themselves bent backwards upon
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on their Hands and Feet, about five or six Inches from the Ground, after having caus'd a Poignard to be put under their Back, the point not above an Inch from it, to shew that the Stroaks of the Hammerer don't move 'em, for if they had, the Poignard must have stuck in their Back. The *Vaulter* or *Tumbler* keeps himself in that Posture till the two Hammerers have finish'd the Spade. When that turn is accomplish'd, there comes another *Vaulter*, who puts himself in the same Place and Posture, upon whose Belly they put an Apple or a Melon, which a Man comes and cuts in two with one Stroke of a *Sabre*, taking his Aim very high, without so much as touching the Skin.

Their *Juglers* make use of Eggs instead of Balls under their Cups to play their Tricks withal: They put about seven or eight Eggs in a Bag, which they have stamp'd upon before-hand, and which they cause to be done by those of the Spectators, who have a mind to it; and in a moment afterwards they will cause these Eggs to become *Pidgeons* or *Pullets*: Then they will give you the Bag to see and handle, which is their Pouch, and when they are sufficiently convinc'd that there is nothing in it, they put it upon the Ground in the middle of the Place, and in a Minute's time they take it in their Hand, and pull out all the Utensils of a Kitchen.

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The *Puppet-shows* and *Juglers* ask no Money at the Door as they they do in our Country, for they play openly in the publick Places, and those give 'em that will. They intermingle Farce, and Juggling, with a thousand Stories and Buffooneries, which they do sometimes Mask'd, and sometimes Un-mask'd, and this lasts two or three Hours: And when they have done, they go round to the Spectators and ask something; and when they perceive any one to be stealing off before they go to ask him for any thing, the Master of the Company cries out with a loud Voice, and in an Emphatical manner, *That he who steals away, is an Enemy to Ali.* As who should say among us, *An Enemy to God and his Saints.* For two Crowns the Juglers will come to their House. They call these sort of Diversions *Mascare*, that is to say *Play, Pleasantry, Raillerie, Representation*; from whence comes our Word *Masquerade*.

Besides the *Persian Juglers*, of which there are in all the Towns of the Kingdom, as I have been saying, there are Companies of *Indian Juglers* in the great Cities, especially at *Ispahan*, but who don't know any more than those of the Country. I admire at the Credulity of many Travellers, who have seriously reported that these *Juglers* know how to produce in a Moment, such and such a Tree loaden with Flowers and with Fruit; make Eggs hatch upon the Spot, and a thousand

sand other wonderful things of that Kind. Mr. *Taverner* among others, puts it plainly in his Relations, tho' from the manner of his telling it, he must needs discover enough of the Cheat. I knew that they were so from the first time that I saw them perform'd, because that from my Mistrust, I observ'd 'em narrowly. The *Juglers* show their Tricks in this manner; They spread a Cloth, round or square, according to the Court or Garden where they are made to Play, and they always spread it at a little Distance from the Spectators: When all their Pieces are ready, they open the Cloth in the Presence of the People; then they take a Stone or Kernel of some Fruit in Season, and with their usual Affectation, Strutting, and abundance of Stories of their Conjuring-Book, fit only to dazle the Sight of the Silly or Ignorant, they plant it in the Ground in the middle of their Tent, then water it, and afterward close it up again: That done, they plant themselves between the Tent and the Spectators, and play other Tricks of *Pas*s, &c. During which time, one of the Company slips cleverly under the Cloth, and plants it in the Ground, just where the Kernel or Stone was, a little green Bough of that kind of Tree which they had promised. In the meantime every one is attentive to their other Tricks; which when they had been at about a quarter of an Hour, they open the Tent

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before the Company, and with great Exclamations show this Sucker-Plant. One of them, the more to impose upon the Foolish, lies at that time upon it and sprinkles it with his Blood, cutting himself for that purpose under the Arm-pit, or elsewhere. All the rest begin their Invocations, and sham Wonder, then they let fall the Cloth again, and fall to their other Tricks as before. This Diversion lasts, by five or six Fits, or Intervals, an Hour or two, and till such time as they have shown this Young Plant four or five Foot high, with some Fruit upon it. This is their Miracle; at the sight of which, the Servants, and all those who are so foolish to believe it, stand in great Admiration. The first time I saw this Trick, I would willingly have come nearer the Tent, the better to have seen it done: These *Juglers* oppos'd it: I bid 'em not to come near it themselves, and to show it at some distance; still that could not be done, that was to disturb and hinder their Operation. I then let them alone to do it; but I caus'd them to be watch'd by two Servants, who saw all their Play; and I discover'd 'em my self by my Attention. I saw this Trick of the Tree in several Places, and it was still the same thing. I have heard it affirm'd, that some of 'em perform this Trick with counterfeit Wood. The *Indian* and *Persian* Tricks are all the same, which certainly much surpass ours in Ingenuity

nuity and Nimbleness, and they make the Matter very dexterously, and with a wonderful deal of Art. I have seen at *Colconda* four Women stand strait a end upon one another's Shoulders; the fourth had a Child in her Arms, and she who bore or carry'd the others, ran; for she went, as they call it, *faster than a foot pace*. The second jump'd upon the shoulders of the first: The other two got up by a Tree. I have heard told to the late Mr. *Carron*, (one of the Able Men that the *Indies* and Trade had ever form'd) some of the best Tricks which the *Chinese* and those of *Japan* perform, in speaking of those of the highest Form. They assure ye, that there are of 'em that take a Child, throw it into the Air, and make 'em fall Limb by Limb, first one Leg then another, and so of all the rest, the last of which is the Head: That those *Juglers* join the Parts again upon the Ground after which, the Child gets up and appears as it was before. There is no possibility of being made sensible of this Story or Fable, this is without doubt a Trick that there is no way to comprehend, unless as a Trick of Dexterity, which is perform'd by the quickness of the Operation in changing the Objects, and thereby deceiving the Eyes of the Spectator. I should never have done, were I to set down every thing I have heard told concerning these *Indian* and *Chinese* *Juglers*, where the

would

would make me believe there are Impostures
or Witchcrafts ; in a Word, that the Devil
was in it. I try'd all I could to see the like, but
to no purpose always, the *Magick* Whitening
as I came near it : And I found my self con-
tinually oblig'd to acknowledge the Cheat.

The *Persians* call the Games of Chance,
Taoum : Their Religion forbids 'em, and
the Polity authorises that Prohibition, by
imposing Fines on those who Play. The
Michel darbachi, which is one of the great
Officers of the Court, to which is annex'd
that of Inspector over the Publick Women,
and who takes their Tribute, is established
likewise over the Play, and receives the
Fines. One may see how easy it is to for-
bear Play, when one resolves against it, in
that the *Persians* do not Play, generally
speaking, tho' they look upon the sin of
Play to be Light and Venial, whereas the
use of Wine is common enough among them,
though their Religion forbids it more strict-
ly. There are even Doctors who hold, that
the Games of *Hazard* are not forbid ;
but when they play for Mony, and not
when they don't play for any ; but the
one is a Consequence of the other, seeing
that they can never play at Games of
Chance but for something. The meaner
sort of People have Cards, which they call
Sanjaphé : They are of Wood very well
painted : The Pack has fourscore and ten
Cards in it, with eight Suits : They play

very awkwardly, and without any Invention. They have, again, the *Totum-Dice*, *Bowling*, *Tennis*, *Chuck*; but there is not one Man in a hundred that plays there; and those that do play are the very Vulgar sort of People. They play at Tables in the Coffee-Houses, and at a Game with Shells, which the *Turks* have mightily in Use: And these Games have been carry'd out of *Europe* into *Persia* by the *Arminians*. It is the same thing with the Play of the Eggs, which is very common towards the New-Year. They make 'em of all Colours, Painted and Gilt, that are worth a Pistol or two a Piece. There are some, the Shells whereof are harder than your ordinary Eggs, they having a Secret to harden them. Some People of Quality, but very few, play at *Chefs*. They hold this Game forbid among the rest; but they don't look upon it to be Dishonest like the others. This Game has been the Subject of many Learned Disputes concerning its Original, and the Etymology of its Term. The *Persians* maintain that it is an Invention of their Ancestors, and the Terms of the Game are in effect, Originally from the Ancient *Persians*: They call it *Sedreng*; which implies a hundred Thoughts or Cares, because one's Thoughts must be wholly employ'd upon it: Others will have it from *Cbetreng*, which is almost the same thing for in *Persia* the Letter S, and the Letters C

are clos'd the same way; *Chetreng* signifies the Grief or Anguish of the King, by Reaction of the Extremity to which the King of *Chefs* is reduc'd. *Chec* and *Mate*, come from *Cheic* or *Chamat*, which is the most considerable Term of this Game, which they make use of to express that the King is near being taken, and signifies that the King is under a Consternation, or amaz'd. The *Persians* esteem this Game mightily, saying, that *he who knows how to play well at a Game of Chefs, is fit to govern the World*. They say likewise, that to play well at it, *one must make a Party hold out three Days*.

I shall speak of *Singing* and *Dancing* in the following Discourse, in the Chapter of *Musick*; but I shall conclude this with the Description of a very solemn Diversion in *Persia*, which is the Feast of the *Chatir*, or Foot-man of the King. This is, when the Overseer of the Foot-men has a mind to be receiv'd into the King's Service. He must go from the Gate of the Palace to a Pillar, which is a *French* League and a half from the Palace, and fetch twelve Arrows from thence one after the other, between the two Suns. He is not receiv'd as the King's Footman till after that Trial. When King *Soliman* was mounted on his Throne, they shew'd him some things in his State; and as they spoke very much concerning the Feast of the *Chatir*, he order'd that it should

be solemniz'd with all the Pomp imaginable, and that they should spare no Cost; and this is that which was perform'd the 26th Day of May, 1667; a Day set a-part by the *Astrologers*, who judg'd that to be the most Auspicious for this Festival. The General of the Musketeers who was, at that time, the Favourite, had brought a *Chatir* the Day before to the King, who promis'd to take him, if he accomplish'd his Course, and gave him a *Calaat* or entire Habit, with Permission to begin at four a Clock in the Morning; this was granting him a Favour of night an Hour; for the Order, as I have said, is for them to do it between the two Suns, as they call it: And they immediately gave Orders for opening the Houses, setting out the Shops, and watering the Streets all along the Ways: That was done to a nicety; and the next Day every thing was set out, adorned and fitted. The Place Royal of *Ispahan* was emptied and made clean, like a great Room for a Ball: Before the Great Gate there was a Tent built fourscore Foot long, about thirty wide, and high in Proportion, built upon gilt Pillars, and stretch'd sloping, that it was open upon the Gate, and the Corner of the Place by which the Runners came: The Tent was lin'd with fine Tabby and with Brocard; the Bottom was covered with a Rich Carpet, all of a-piece, having squares of Brocard: At the Pillars of the

Tent hung Plumes of *Hérons*, and of all other sorts of Feathers, from Top to Bottom, which the King's Footmen wear on their Heads and Girdles, with little Bells, which they tie round 'em likewise, to keep themselves in Action. At one Corner there was a Beufet of Vessels of Gold and Precious Stones, with several Liquors; and in another, twenty Basons of Gold of all sorts gave out *March-panes*, and dry and wet Sweet-Meats. Ten or twelve of the King's Footmen richly clad, each in different Colours, and differently trimm'd; for in *Persia* they don't know what a Livery is, did the Honours of the Tent, to whoever was pleas'd to come and see it, who was of sufficient Quality to enter it, as being the Masters of the Feast. The Ushers of the King's Guard being at the Doors of the Tent, and the Body Guard making a Lane in the Place at all the Avenue. Overagainst the Great Gate of the Palace were nine Elephants ranged in Order, covered with rich Housings, and set out with so many Chains and Fetters, with other Ornaments, all of Massy Silver, which another Beast would have sunk under the Weight of. Each Elephat had his Manager clad after the *Indian* manner, very well set out. The biggest Elephant was Harnes'd and ready to receive the Prince upon a covered Throne placed upon his Back, instead of a Saddle. This Throne was big enough

for him to lie at length. Arms, as the *Bow*, *Buckler*, and *Arrows*, are always hung at one of the two Staffs that support the upper part of the Throne: And after that you see at the South End of the Place, in one part the Wild Beasts train'd up for Hunting, as the *Lion*, the *Panther*, the *Tiger*, and others, and in another Place *Indian* Chariots, drawn by beautiful Oxen all White: And the Beasts for Combat, as the *Bufflers*, *Bulls*, *Wolfs* and *Rams*, each with a Collar furnished with little Baggs filled with Amulets or written Papers, to serve as a Preservative. The *Mahometans* hang of these Amulets, not only to the Necks of these Beasts, but likewise of all others; to the Necks of their Wives and Children. They even hang them to Inanimate things: You will sometimes find them quite cover'd over with them. The other End of the Place which is to the North had likewise its Companies for Diversion and for Shew; these were the Rope Dancers, Companies of Women Dancers, Companies of Foot-men ready to Dance; Bodies of *Jugglers* for a thousand several sorts of Tricks, such as *Legar-de-Main*, *Fencers*, *Puppet shows*, &c. and at a distance from them Companies of Players upon all sorts of Instruments. The right *Chatirs* or Footmen know how to Dance or Vault, especially those of the Great Men, and they make them Dance for their Diversion; for in the East

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Dancing is reckon'd Dishonest, or if you will, Infamous; and there are none but the Publick Women who Dance. Hereupon I remember, that in the Minority of the King of France, there came a *Persian* to *Paris*, whom the King of *Persia* had sent into *Europe* with a *French* Merchant, settled at *Ispahan*, to sell Silks, and bring from thence some curious Merchandizes of *Europe*. They shew'd Every thing to the *Persian*, who did not understand a Word of any *European* Language. They brought him amongst other Places, to a Ball where the King Danc'd; and when His Majesty Danc'd, they bid him take Notice of Him: And they afterwards asked him, whether or no the King did not Dance well? *By the Name of God*, replied he, *He is an excellent Chatir*.

In this manner the Grand Place was disposed and set out. The Streets through which he that Run must pass, which for the greatest part were cover'd Markets, were likewise wonderfully set out; the Shops were spread with rich Stuffs, and some were set out with Arms like the great Room of an Arsenal, with a great many Colours intermix'd.

The Way was water'd every time he that Run came to go by it, the Moment before he came, and they strewed it with Flowers. The Suburbs were spread with Pavillions, and the City likewise, to the turn where he

he fetch'd the Arrows. A Body of *Indians* to the nuber of two or three Thousand were there in one Place. That of the like Number of *Arminians*, in another. The *Ignicoles*, or Worshippers of Fire, in one Place, the *Jews* in another; every Body as well plac'd as he could to please the King who had desir'd it. At the Gates of the Greatest Lords who were in the way, were Tables covered with Perfume-Pots, Sweet-Waters and Basons with Sweet-meats: Inshort, all the Way was as it were border'd with Instruments of *Musick*, with *Kettle-Drums* and *Trumpets*, who play'd in Companies, as soon as they perceived him who Run, was coming.

He was in his Shirt with a single Roll of Cloth pretty thin, with a Silver Ground which cover'd his Breech: He carried a Linnen Cloth in several Doubles folded upon his Stomach in a *St. Andrew's Cross*, which kept his Breasts up very close, and was tied to his Waste: And he had another Linnen Cloth that went between his Legs without: His Arms, Legs, and Thighs, were rubed with an Ointment of a dark Yellow Colour made up with a mixture of Oil of *Roses* and an Oil of *Nutmegs* and *Cinamon*. He had Footmens Shoes on upon his bare Feet, which is a Shooing peculiar to them. And though he had no Stockings on, as we have said, he had Garters. In short, he had a Cap upon his Head which came almo

to the bottom of his Ears, adorn'd with three or four little Feathers, as light as Wind. Upon his Bonnet, Neck, Arms, and upon his Stomach, you see *Amulets*, hung as I have been representing to you but not now.

In this Manner the Foot-man was fitted out. He always run his Course with a great many in Company; sixteen or twenty Footmen belonging to great Lords, run on Foot before him, and by his Sides, at the rate he went at, relieving one another. They were preceded by a Number of Gentlemen, five and twenty, or thirty in Number, among whom there were moreover, some of the greatest Lords, who run two hundred Spaces before, more out of Rate, than to make Way. A Courier on purpose, nam'd by the King, follows him each Course, to be a Witness of it. They refresh his Face at every Turn, with sweet Waters, and they throw some all along upon his Thighs, Arms, and Legs, to refresh them. They continually Fan him, both behind and on his Sides; and all that with so much Dexterity and Nimbleness, that the Way was always cover'd with people, both Foot and Horse; there is never any Body before him. Every one resounded his Praises, and made a thousand Vows for him, calling upon God, and imploring the Saints with Cries, that

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rent the Air; and the great Lords, who met him in his Course, promis'd him Wealth and Honours, by which his Swift-ness, Courage, and Strength were Animated. He could not do it, but from being Spirited, and rais'd to a degree of Incantment, by the agreeable Noise that is made about him.

I forgot to tell you, that upon the Pillar that marks the End of his Course, and where the Arrows which he goes to fetch, are pass'd thro' a Scarf; there is a *Pavilion* built half as big as that which I have describ'd before the Gate of the Palace, which was Adorn'd after the same Manner, and furnish'd with several Entertainments. When he who runs, goes the first time before the Gate, he sets forward by leaping and capering, and moving his Arms, as if he had a mind to Fence, and show Postures. This was to put himself in Wind; he does this the first Course, without Resting, either going or coming; but in the other Courses, he stops a little to take Breath. When he enter'd the Tent where the Arrows were, two of the strongest Foot-men took him by the Strength of their Arms, or main Force, set him down upon a Carpet, where during the Space of a *Pater*, or *Pater-Noster*, they put some *Sherbet*, or other Cordial to his Mouth, and hold *Perfumes* to his Nose; and at the same time another Footman,

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took an Arrow out of one of the King's Officer's Hands, and there put it thro' his Back. These Arrows are about a Foot long, and not thicker than a large Writing Quill, having a little sort of a Streamer at the End of it, like that which is put to the *Consecrated Bread*. The Foot-man perform'd his six first Courses in six Hours, for the others, he took a little more time. The greatest Lords of the Court, as I have said, all Accompanied him, one after the other in his Courses. *Cheic-Aly Can*, Governour of the most important Province in *Persia*, and at that time, mightily in Favour, tho' he was sixty eight Years of Age, rode six Courses with him, changing his Horse so many times. The first Minister, almost as old as the other, rode three Courses. The *Nazir*, or High Steward, a Lord of very near the same Age, perform'd but two Courses, being call'd elsewhere, upon the King's Service: But the better to make his Court to the King, he made his only Son, a Youth of about two and twenty Years of Age, well made, and charmingly handsom, perform the twelve Courses intire, he continu'd running, without any Intermission, from four of the Clock in the Morning, till six at Night, in the midst of all this hurly-burly, and terrible Noise, and without any Refreshment, but a little *Cordial*. The King had order'd, that twelve Principal

pal Workmen belonging to the Palace, should run each of them a Course with the Footman, which was accordingly done. I follow'd him all the seventh Course, in which he began to slacken his Pace, by Reason of the Heat of the Sun, and the Sand he pass'd; nevertheless he always put me to the Gallop. When he came into the Palace Royal, there was such Hollowing, Shouting, Musick playing, and above all, upon certain Kettle-Dumms, carry'd upon Carts, which were bigger than Tunns. I never heard such a Noise in all my Life: And I learnt afterwards, that they heard it a League off. At the sixth Course, the King came to the Door of the Tent, to see him who run, come in, and to encourage him. At the eighth Course, the Tent was serv'd with thirty Basons of Massiff Gold, full of good Meat, to regale the Foot-men; and at three in the Afternoon, the King appear'd at the Windows of the *Pavillions*, which were upon the Place, before the great Gate, then began all the Diversions which had been prepar'd for that Purpose, each before him, without any Regard to the Spectators; the Beasts to Fight, the Men and Women Dancers to Dance, each Company apart; the Rope-Dancers to fly about, the Jugglers to play their Tricks, the Wrestlers to Engage. This Confusion of Exercises and Sports, where one did not know which to fix

fix ones Eyes upon, was the moſt whimſical Sight in the World ; but every one almoſt was intent upon the Fighting of the wild Beaſts, which is one of the moſt raviſhing Sightſ among the *Persians* : Among the reſt, that of the *Lion* or *Panther*, with the *Bulls* ; and upon the Fight of the *Buffler*, the *Rams*, *Wolfs*, and of the *Cocks*. Theſe Horn'd Beaſts don't Fight with one another after equal Manner ; for theſe *Bufflers* ruſh upon, and take hold of one another's Horns ; they puſh at one another and never quit, till one or other is overcome, and fled out of the Liſt : But the *Rams* ruſh upon one another at ten or twelve Yards diſtance, and meet each other with ſuch a dreadful Shock, that one may hear the Stroak at fifty Yards diſtance ; after that, they retire quick, running backwards to about the ſame diſtance, when they return to the Charge, and run againſt one another again, and ſo on, till one or t'other be laid upon his Back, or that the Blood guſh out of his Head : As for the *Wolfs*, they ſtand upon their Feet, and take hold of one another's Bodies : As this Beaſt is heavy, they muſt make him Angry before he will Fight ; and they do it after this Manner, they tie him faſt by one Foot to a long Cord or Rope, then they ſhow him a Child, or little Boy in the Place, and they let him go at him ; he runs hard at him, thinking to glut himſelf ;

self; but when he is just ready to throw himself upon the Child, they gather in the Cord, and draw him back, then they let go a little, upon which he warms, stands up upon his Feet, and roars, to which they stir him up, by irritating him, till he was grown as furious as they would have him. I say nothing here concerning the Fights of the wild Beasts, because I shall have Occasion to mention them elsewhere. To conclude this Relation of the Feast of the *Chatir*, I shall say, that the King gets on Horseback at Five a-Clock, and going before him, he meets him again at the Gate of the Suburbs: When he understood the King came, he took a little Child, which he found in a Shop, and put it upon his Shoulders, to let him see that he was not Spent; and this redoubl'd their Shouts and Acclamations of Joy. The King call'd to him as he was going by, and told him he would give him the *Calaat*, or *Royal Garment*, from Head to Foot, 500 *Tomans* which is 22000, 500 *Livres*, and make him Chief or Head of the *Chatirs*, which is a considerable Trust, in respect to the Income. All the *Grandees* sent him likewise Presents. Yet it was said that he had not run well, because he had not brought the twelve Arrows in twelve Hours, but had taken near fourteen to do it in. They say that a Foot-man in the Reign of *Chasé*



did it in that Time. It is a fine Foot-Courfe, to run fix and thirty Leagues in twelve Hours.

C H A P. XIII.

Of the Cloaths, and Household-Goods.

THE Cloaths of the *Eastern* People are no wife fubject to Mode; they are always made after the fame Fashion, and if the Wifdom of one Nation appears in a conftant Custom for their Drefs, as has been faid, the *Persians* ought to be mightily commended for their Prudence; for they never alter in their Drefs, and they are no more addicted to change in their Colour; their Shadowings and Make of the Stuffs. I have feen fome Cloaths that *Tamerlain* wore, which they keep in the Treafury at *Ispahan*; they are cut juft in the fame Manner as thofe that are made at this time of Day, without the leaft difference.

I have plac'd on the fide feveral Pictures of Men and Women, drefs'd after the *Persian* Manner, to the End, that you may have a more diftinct and quick Idea of their Drefs, than by a Description. The Men wear no Breeches, only a pair of Drawers lin'd, which

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hang down to their Ancles, but which have no Feet; they are not open before, but must be undone when they have occasion to make Water. You must take Notice, that the Men put themselves all in the same Posture with the Women, when they are doing the Works of Nature, and in that Posture they untie their Drawers, and pull 'em down, tho' but a little way, and after they have done their Occasions, they get up and tie 'em again. The Shirt is long, and covers their Knees, passing over their Drawers, instead of being put into them. It is open on the right Side, upon the Pap, to the Stomach, and on the Sides below, as ours are, having no Neck to it, only stitch'd as the Shifts of our Women are in *Europe*. The Women, who are rich, and sometimes the Men, new border the Neck of the Shirt or Shift, with an Embroidery of *Pearl*, about a Fingers breadth, upon solemn Occasions. Neither the Men, nor the Women in *Persia*, wear any thing at their Necks. The Men put a *Cotton* Waistcoat, which they fasten before, upon their Stomachs, and falls down to their Hams, and over it a Robe, which they call *Cabai*, as wide as a Woman's Petticoat, but very strait above, passing twice over the Stomach, and is fasten'd under their Arms, the first round under the left Arm, and the other which is uppermost, under the right Arm.

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Arm. This Gown is cut sloaping, in the Manner you see it in the Figure, which is on the Side. The Sleeves are narrow, but as they are much longer than they should be, they Plait 'em at the Top of the Arm, and button 'em at the Wrist. The Gentlemen likewise wear the *Cabai* after the *Georgian* Manner, which are not different from others, only that they are open upon the Stomach, with Buttons and Loops: Tho' this Waistcoat be very well fitted to the Back, yet they tie two or three Sashes upon it, folded double, about four Fingers wide, Rich and Genteel, which makes 'em a wide and strong Pocket, to put what they have in, with greater Security than in our Breeches Pockets. They put over the Robe a short, or close bodied Coat, and without Sleeves, which they call *Courdy*; or a long one, and with Sleeves, which they call *Cadabi*, according to the Season. These close bodied Coats are cut like the Robes, that is to say, they are wide at Bottom, and narrow at Top, like Bells; they are made of Cloth, or Gold Brocade, or a thick Sattin, and they daub them all over with Gold or Silver-Lace, or Galloon, or they Embroider them; they are Furr'd, some with *Sable-Skins*, and others with the Skins of the Sheep of *Tartary*, and *Baſſiana*, the Hair of which, is finer than that of the *Horses*, and of no longer Curl than the *Gold-Sand*. There is

no better *Fur*, nor warmer than those *Sheep-Skins*. The close-bodied *Fur-Coats* have a Facing of the same *Fur*, that is in the inside, which comes from the Neck to the Breast, like a *Tippet*; and next to it, underneath, there is a row of Buttons, quite down, which are more for Ornament than Service, for they seldom button their close-bodied Coats. The Stockins are of *Cloth*, and all of a Piece, as I have said, that is, they are cut like a Sack, and not according to the Shape of the Leg; they come but just up to the Knees, below which they tie them; they put a Piece of red Leather, very well stitch'd, to the Heel of them, to hinder the Heel of the Shoe, which is sharp, from doing it any harm, and piercing thro', which it would do in three or four Days time. It is only since the *Persians* traded with the *Europeans*, as well by the Means of their *Armenian* Subjects, as of the *European* Companies, that they have worn *Cloth-Stockins* in *Persia*. No body wore them before that time; and the King himself covered his Legs, as the Soldiers, Carriers, Foot-men, Country People, and abundance of the common People do to this very Day, by wrapping a coarse *Linnen Cloth* round their Legs, about six Fingers wide, and about three or four Ells long, just as if they were swaddling a Child. This way of covering their Legs and Feet is very commodious and

and proper for Servants ; they make them light or thick, according to the Season of the Year: It keeps the Leg tight, and when it is wet or dirty, they dry or clean it in a Moment. In the Winter time, they wrap the Feet round as well as the Legs ; and in the Summer, they put their Shoes on their Feet Naked. The Shoes are of different Sorts or Fashions in *Persia* ; but they are all without Ears, and not a bit open on the Sides ; they are nail'd quite under the Heel, and they trim the Sole of the Shoe with little Nails, at the Place where the Bottom of the Foot bears, to make it last the longer. You see in the Figure the Fashion of the Shoes, which the People of Quality wear, which are made like the Womens Slippers, that they may throw them off the easier, when they are got into their Houses ; because their Floors are cover'd with Carpets. These Shoes are of *Green Shagreen*, or some other Colours ; the Sole, which is always a single one, is as thin as a Past-board, but it is the best Leather in the World. None but those sort of Shoes have Heels, the rest are flat. Some have Leather at Top, the others are of Cotton, knit as our Stockins are, but much stronger ; they are exactly shod with these Shoes, which they call Shoes of a Foot-Boy, or Lackey ; and the Foot never turns in them ; but they cannot put them on without a strong Horn ;

from whence it is, that you always see a Lackey have one of Iron or Box at his Girdle. They climb and run to a Miracle, with those Shoes and Stockings on. The poor People make the Soles of their Shoes of *Camels* Leather, because it lasts much longer than any other; but it is a soft Leather, that takes in the Water like a Sponge. The *Peasants* make the Soles of their Shoes with Rags and Shreds of *Linnen Cloth*, threaded a breast, and very close. These Soles, tho' they are thick, yet are very light, and they can never wear them out; they call them *Pabouch Quive*, i. e. Shoes made of Rags.

The *Persian Turban*, which they call *Dulbend*, that is to say, a Band that goes round, and which is the finest part of their Dress, is a Piece so heavy, that it is a Wonder how they wear it; there are of them so heavy, as to weigh twelve or fifteen Pound; the lightest of them weigh half as much. I had much ado at first to wear this *Turban*; I sunk under the Weight, and I pull'd it off, in all Places where I durst take that Liberty; for it is look'd upon in *Persia* to be the same thing as with us in *Europe*, to pull of one's *Peruke*: But by Accustoming my self to it, I came in time to wear it very well.

These *Turbans* are made of coarse white Cloth, which they use to shape it, and they cover

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cover it with a fine rich Silk Stuff, or of Silk and Gold, These Stuffs of the *Turban*, have the Ends richly Woven with Flowers, and about six or seven Inches in breadth, which they tie in a Knot, in the middle of the *Turban*, like a Plume of Feathers, as you see in the Figure, which I have given you. Tho' this Dress for the Head is so heavy, they wear nevertheless under the *Turban*, a *Chalot*, or Leather Cap, stuff'd with Cotton, and stitch'd, and sometimes a Cloth one. You must believe that the Climate of *Persia* requires that one's Head should be very well cover'd; for there is nothing, generally speaking, practis'd in any Place, but there is a very good and proper Reason to be given for it; The constant and perpetual Custom is not a bit the Effect of this Odness and Caprice; the Climate, if I may so say, is certainly the Invention of it, as well as the Cause of all which we see is peculiar in the Carriage of the People, and perhaps, even in their Manners, which I shall not fail to observe. They cover in *Persia*, generally speaking, the Stomach more than the Back, yet it is quite otherwise in the *Indies*, where they cover the Back most, and particularly the Nape of the Neck.

The Stuffs they make their Cloaths of are Silk and Cotton; the Shirts and drawers are of Silk; the Vests and Robes are lined with

a thin Cloth, and stuffed with Cotton between to make them the warmer; the Lining also must be coarse and thin, like a Buckram, that the Cotton may keep and stick to it the better.

They wear no Black in the *East*, especially in *Persia*; this is an unlucky and odious Colour, which they cannot regard; they call it the Devil's Colour: They Dress indifferently in all Colours at all Ages; and it is a very diverting Sight, to see when one walks out, or in the publick Places, a vast number of People, all in Party-colours, clothed in Stuffs glittering with the Gold, the Lustre, and Vivacity of the Colours.

The *Persians*, for the most part, let the Beard grow on the Chin, and all over the Face, but short, and which only covers the Skin; but the Ecclesiasticks and Devots wear it longer: Their Rule is to take the Chin in their Hand, and cut off that which is below it. The Soldiers likewise are excepted, and the old Cavaliers, who wear no other Beard but two great and thick Whiskers, which they suffer to grow to such a length that they can tuck it behind their Ears, and keep it there like a Crotchet. *Abas* the Great, call'd Whiskers the Ornament of the Face, and gave more or less Pay to the Soldiers according to the length of their Whiskers. As for the long Beards which they wear in *Turky*, they are held

held in Abhorrence by the *Persians*, they call them Brooms for a Privy, or House of Office. In this manner the *Persian* Habit is made, which seems to be the same with that, which, as it is said, *Cyrus* gave to the *Persians*, consisting in long Robes and a Turban.

The Habit of the Women resembles, in a great many things, that of the Men; the *Drawers* fall in the same manner down to their Ancles, but the Legs of them are straiter, longer, and thicker, because the Women wear no Stockings. They cover their Feet with a Buskin, which reaches four Fingers above the Ankle, and which is either Embroider'd or of the richest Stuff. The Shift which they call *Comis*, from whence, perhaps, the Word *Chemise* or Shift comes, is open before down to the Navel: Their Vests are longer, and hang almost down upon their Heels: Their Girdle is small, and not above an Inch wide: Their Head is very well cloath'd, and over it they have a Vail that falls down to their Shoulders, and covers their Neck and Bosom before. When they go out, they put over all, a great white Vail, which covers them from Head to Foot, not suffering any thing to appear, in several Countries, but the Balls of their Eyes. The Women wear four Vails in all; two of which they wear at Home, and two more when they

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go Abroad. The first of these Vails is made like a Kerchief, falling down behind the Body, by way of Ornament: The second passes under the Chin, and covers the Bosom: The third, is the White Vail, which covers all the Body: And the fourth is a sort of Handkerchief, which goes over the Face, and is fasten'd to the Temples. This Handkerchief or Vail, has a sort of Net-work, like old Point, or Lace, for them to see through. The *Armenians*, contrary to the *Mahometans*, have even at home, their Faces vail'd down to their Nose, if they are Marry'd. This is that their nearest Relations, nor their Priests, who have the Liberty to Visit them, may only see part of their Face: But their Daughters don't wear this Vail but just to their Mouth, for the quite contrary Reason, which is, that they may see enough to make a Judgment of their Beauty, and make a Report of it. The Custom of these Vails for the Women, is the most ancient of any thing which their Histories speak of: But it is difficult to know, whether it was Pride, Vain-glory, or Modesty, which induc'd them to wear 'em first; or whether it was the Jealousy of their Husbands. Neither the Women nor Men wear Gloves; they don't know what it is to put on Gloves in the *East*.

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The Head-dress of the Women is plain; their Hair is all drawn behind the Head, and put in a great many Wests; and the Beauty of that Head-dress consists in having those Wests thick, and falling down to their Heels; and if the Hair be not long enough, they tie Wests of Silk to lengthen them: They trim the Ends of these Wests with Pearls, and a Knot of Jewels, or Ornaments of Gold and Silver. The Head is no otherwise dress'd under the Vail or Kerchief, but from the End of a Fillet, cut or hollow'd Triangular-wise; and this is the Point that covers the Head, being kept upon the top of the Forehead by a little Fillet, or String about an Inch broad. This Head-band or Fillet, which is made of several Colours, is small and light: The little Fillet is Embroider'd, in Imitation of Needle-work, or cover'd with Jewels, according to the Quality of the People. This is, in my Opinion, the ancient *Tiara* or Diadem of the Queens of *Persia*; none but the Married Women wear them; and this is a Mark whereby they are known to be under Authority. The Girls have little Caps instead of the Kerchief, or the *Tiara*. They wear no Vail in the House, but they cause Two tresses of their Hair to hang down upon their Cheeks. The Cap of young Women of Condition, is fasten'd with a Stay of Pearls. They don't shut up the young Women in *Persia*, till they are six or seven Years

Years of Age; and before they come to that Age, they go out of the *Seraglio* sometimes with their Father, insomuch that one may see them. I have seen some of them prodigiously Handsom; one may see their Neck and Breast, than which nothing in Nature can be finer. The *Persian* Dress gives one the Liberty of seeing much more of the Waste than ours does.

Black Hair is most in Esteem with the *Persians*, as well the Hair of the Head, as the Eye brows and Beard: The thickest and largest Eye-brows are accounted the finest especially when they are so large that they touch each other. The *Arabian* Women have the finest Eye-brows of this kind. Those of the *Persian* Women, who have not Hair of that Colour, dye and rub it over with Black to improve it: They make themselves likewise a black Patch or Lozenge not so big as the Nail of one's little Finger a little under the Eye-brows; and in the dimple of the Chin another little Purple one; but this never stirs, being made with the point of a Lancet. They likewise generally anoint their Hands and Feet with that Orange-colour'd Pomatom, which they call *Hanna*, which is made with the Seed or Leaves of *Woad* or *Pastel*, ground, as I have describ'd it above, and which they make use of to preserve the Skin against the heat of the Weather. Observe likewise, the

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among the Women, the smallest Wastes are the most esteem'd.

The Ornaments of the *Persian* Women are very different; they dress their Head with Plumes of Jewels pass'd into the Fillet of the Fore-head; or with knots of Flowers instead of them: They fasten a Crotchet of Precious-Stones to the Fillet, which hangs down between their Eye-brows; a row of Pearl, which is fasten'd to the Top of the Ears, and goes under the Chin. The Women in several Provinces have a Ring pass'd through their Nostril, which hangs like an Ear-ring. This Ring is thin, and big enough to be put upon the middle Finger and at the Bottom there are two round Pearls, and a round Ruby, between, set in it. The Women Slaves particularly, or those who are born Slaves, almost all wear these Rings; and they are so large in some Countries, that you may wear them upon your Thumb: But at *Ispahan* the Natural *Persians* don't bore their Nose at all. The Women of *Caramenia Desarta* do worse, they bore their Nose at the Top, and put a Ring through there, to which they fasten an inlay of Jewels, which covers all one side of their Nose. I have seen a great many dress'd in this manner at *Lar*, the chief City of that Province, and at *Ormuz*. Besides the Jewels which the *Persian* Ladies wear at their Head, they wear Bracelets of Jewels, of the bigness of two,
and

and almost three Fingers, and very loose round the Arm. The People of Quality wear Rows of Pearl: The young Girls have nothing commonly but little Manacles of Gold, about the thickness of a tagg'd Point, with a Precious Stone, at the Place where it shuts. Some of 'em likewise wear Fetters made like these Manacles, but that is not usual. Their Necklaces are either Chains of Gold or Pearl, which they hang to their Neck, and which fall below the Bosom, to which is fasten'd a large Box of Sweets. There are of these Boxes as big as one's Hand, the common ones are of Gold, the others are cover'd with Jewels; and all of them are bor'd through, fill'd with a black Paste very light, made of *Musk* and *Amber*, but of a very strong Smell. One lives and is reviv'd with Perfumes in the *East*, instead of being incommoded by them, as we are in these cold Countries. As for Rings, there is no People in the World wear so many as the Women in *Persia*: And to say it at once, they have their Fingers loaded with them.

One may Dress after the *Persian* manner very reasonably, both Men and Women; yet there is not a Country where Luxury and Shew abound more in the Men as well as the Women: For what relates to the Men's Dress, a Right *Turban* can't be bought under fifty Crowns; the finest cost twelve

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or fifteen hundred Livres; and to be well dress'd, one must buy those of three or four hundred *Francs* or *Livres* a-piece. They wear 'em, it's true, a long time, but then they must have several for change: Besides, it is customary, every *New-Years Day*, to new Cloath throughout; and when their Relations marry, one may buy Robes handsome enough for twenty or five and twenty Crowns; but they change every Day: The People of Quality seldom wear one two Days together; and if there fall but the least drop upon it, let it be what it will, it is in their Opinion, a spoil'd Robe; another must be put on immediately: Their Sashes likewise cost very dear; they wear Brocaded ones, from twenty to an hundred Crowns Value, and one of Camel's Hair over it; The Workmanship of which is so fine and curious, that it costs almost as much: And if one will wear Sable, there is still another Reckoning to be made; for one can't have a handsome close-body'd Coat under three thousand Livres, and the finest under as much again. An Officer, whose Pay does not amount to above twelve or fifteen hundred Livres, puts on a new Dress which shall cost him more. This Luxury of the *Persians* is the Cause of their Ruin as much as any thing else; for though their Cloaths last a long time, yet they cost them abundance of Money at first. The Men of the Sword were a Sword and Dagger by their

their Side, as well as every Body belonging to the Court; but the Ecclesiasticks, the Men of Letters and Lawyers, the Merchants and the Handycrafts wear none. The Princeesses of the Blood-Royal have the Priviledge to wear a Dagger. They don't at all suppress this Luxury in *Persia*, but quite the contrary; they generally excite and encourage it. The *Persians* have a common Proverb, *Corbat Balabas*. Honour is according to the Habit.

I come now to the Household-Goods, which are nothing near so expensive as they are with us in the *West*. The Floors are first of all cover'd with a great thick Felt, with a fine Carpet upon it, or two, according to the bigness of the Room. There are of their Carpets, that are threescore Foot long, and which two Men can't carry. Upon these Carpets, against the Wall, they spread quite round the Room Matresses or Quilts, about three Foot wide, which they cover at Top with Coverlets, that are no thicker than a *Spanish* Cloth, made of Callicoe, stitcd with white or colour'd Silk, or stitcd with Gold, which cover the Matresses, with a new Border of a Foot, or a little more; upon them are rang'd in Order all along the Wall large Cushions, to lean against. They put at the End of these fine Coverlets, which are the Beds of the Ancients, large Spitting-Boxes of Silver, at proper Distances, which serve likewise

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to keep them smooth by their Weight. These are the Chairs of the *East*, in a manner speaking, and whereon they sit, and when one has once cover'd a Room in this Manner, it lasts a Man's Life; for these Cushions are of good Velvet, or thick Brocade, and never wear as those who use the *Persian* Stuffs, in our Country can sufficiently testify; tho' our Air of *Europe* changes and destroys things more than that of *Persia*, beyond Comparison. They put no other Household Goods in the Rooms and Chambers of the *Persians*; no Beds nor Chairs as we have, no Looking-Glasses, no Tables nor Stands, no Cabinets nor Pictures. The *Persians* sit easier upon the Carpets than we do upon our Seats, at least, I was so well Accustom'd to 'em there, that I thought my self not half so easy in a Chair, and that it was of no use to me: In effect you see, that all the bottom of the Body is rested upon those Seats of the *Persians*; and the Legs as well as the Thighs; whereas, in our Chairs, the Legs are quite standing. That Posture likewise keeps one much warmer in cold Weather; but one must not for all this, try that Experiment with us; for the Moisture of our Air, which penetrates every thing, would prejudice our Legs and Thighs, when we sit thus upon the Ground. I have several times put my hand under these Felts of the Chambers at

Vol. I. O *Ispahan,*

Ispahan, and elsewhere, which are laid upon the Ground without any Floor, fancying that I must of necessity find the Ground damp, but I always found it very dry. If one should cover the Ground thus with Carpets in *Europe*, one should find them rotten at the Year's End, in most of the Countries.

For the Beds which they lie upon, they are plain, like their other Moveables: They consist of Matrasses or Quilts, which they spread at Night upon the Carpet in the Chamber, and a Sheet which they spread over it, and a Coverlet stuff'd with Cotton, to cover them withal, and two Down Pillows. The fine Matrasses are of Velvet, and the Coverlets are of Brocaded Silk, or of Gold and Silver, of all Colours. In the Morning, they fold up every thing in a large Toilet of Tabby, which they put in the Wardrobe; these are the Beds of the *Eastern* People. They know nothing of Beds rais'd and built upon four Posts. They are Accustom'd to lie thus upon the Ground; the goodness of the Air making them dispence with Bedsteads and Curtains, which are absolutely necessary in moist Countries. I can't help recounting again the Happiness these People enjoy, who live in a Climate that stands in need of so few things, in Comparison of ours; for the present Occasions being the Springs and

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Sources of Troubles which we endure, and the Occasion in like Manner of Vices and Passions, that disorder us. It is a great Happiness to live in a Country where these Wants are neither so many, nor so pressing.

I have observ'd elsewhere, how they light their Houses, in which they seldom use Candles, but Lamps, in which they burn instead of Oil, clean Tallow, pure and fine, like Wax, and which does not smell a bit. They use sometimes Wax-Candles, and among others, those that are scented, which are of Wax, work'd up or needled with Oil of *Cinamon* or *Cloves*, or some other Aromatick.

C H A P. XIV.

Of the Luxury of the Persians.

THE Luxury or Profuseness of the *Persians* is particularly Remarkable in the Number of their Servants. It is true they have a great many more in the *Indies* than in *Persia*; but ten Servants in the *Indies* don't stand their Master in as much as three Servants do theirs in *Persia*. The great Lords have Domesticks in every Degree that the King has, and with the same Titles. This Crowd of Servants has been

the Ruin of the Houses, for having most of them Wives, and their Wages, how great soever, not being sufficient to maintain their Families, they are forc'd to Cheat and Rob their Master.

The Luxury of the *Persians* consists likewise in their Cloaths, Jewels, and Furniture of their Houses. I have spoken of the sumptuousness of their Dress: As to their Jewels, the Men wear abundance upon their Fingers, and almost as many as their Wives; you will see them sometimes with fifteen or sixteen Rings upon their Fingers, five or six upon one Finger only; yet they wear 'em but upon the three Fingers from the middle one. The Rings of the Men are set in Silver, with a very thin Hoop: This is to the end they may say their Prayers without pulling them off; for they find it is not decent to pray to God with so many Ornaments of Gold on, because they ought to present themselves before God in an humble and poor Condition, the better to move his Compassion, and draw down his Blessings: In this manner they explain themselves; and they look upon themselves to be in that State when they have no Gold about them, tho' they have Jewels, which is however a most ridiculous Superstition. The sensible People likewise, who can't chime in with this Distinction, lay aside their Rings, and all their other Ornaments, when they would

say

say their Prayers. The Women are not so Superstitious, for all the Rings which they wear are made of Gold. Besides the Rings which the Men wear upon their Fingers, the People who are Rich, wear a parcel of seven or eight Rings, and more, in their Bosoms, tied to a String which is round their Neck, to which their Seals are fasten'd, and a little Purse. All this goes together into their Bosom between their Vest and their Robe, and they pull it out when they would Sign any Writing, or divert themselves with the Sight, in looking upon their Jewels, or in shewing 'em to People: For they make a great shew with their Jewels, as the Women in our Country do with their Seals and little Jewels, which they hang at their Side with their Watches. The *Persians* wear, besides all that, Jewels at their Weapons, as at their Dagger and their Sword, which are Cover'd with them, if they have wherewithal, or else they are of Gold Enameled, as is likewise the Belt and Clasps. The Dagger goes into their Sash, and they tie it there with a String, putting a round of Jewels at the Place where the Knot is, which they call the *Rose of the Dagger*. Next, they wear Jewels upon their Head at their Caps of the *Sophy*, which they put on upon the Days of solemn Festivals. There are of these Caps which have five or six Plumes of Jewels in them, as you have seen in the fore-going

Figures. No Body can put 'em upon a *Turban* but the King, excepting new-married People, who have the Liberty to wear them as long as their Wedding holds. After having talk'd so much of Jewels, I shall observe that the *Persians* have a particular Value for the colour'd Stones, and much more than they have in the *West*; which may proceed perhaps, from hence, that the thickness of our Air hinders them from having that Lustre, which they have in hot and dry Countries, as in *Persia*.

The Trappings of the People of Condition, are either of Silver, Gold, or precious Stones; some of them fasten upon the Leather of their Trappings, instead of Goldsmiths Work, Gold Ducats all along, to avoid paying the Fashion. Their Saddles are enrich'd with Massif Gold before and behind: The Pad of the Saddle, which is not fasten'd to the Saddle, as it is with us, and borders five or six Inches upon the Horses Buttocks, like a little Housing, is Embroider'd; and some have them Embroider'd with Pearls. They put, besides all this, either for Show, or to preserve the Beast from Cold, a rich Housing, which hangs much lower down than ours.

The great Profuseness of the *Persians* is in their *Seraglio's*, which costs them a vast deal of Money, as well from the Number of Women which they entertain there, as from the

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Profusenefs occasioned by their Love. Rich Cloaths are continually renewing there, Perfumes consum'd in abundance ; and the Women being thus rais'd and entertain'd after the softest and most voluptuous manner, contrive all they can to procure those things which they delight in without considering the Expence.

When a Man of Quality makes a Visit, he causes one or two led Horses to go before, each led by a Servant on Horse-back ; two, three, or four Footmen, more or less, according to his Condition, run before his Horse, and by his Side. There is moreover a Man behind him on Horse-back, who carries his bottle of Tobacco, another who carries an embroidered Toilett, wherein there is generally a close-body'd Coat and a Cap : And another Man who goes as a Companion : If he goes to walk abroad, he carries another Servant on Horse-back, with a *Yastan*, which are two little square Chests, wherein are put what will serve to make a light Collation, with a Carpet over it : When he stops in any Place, whether in a Garden, or by the Water-side, or any other Place, they spread a Carpet, upon which he sits and falls to smoaking. If this Man of Quality goes a Hunting, a Falconer or two on Horse-back likewise, with the Hawk upon the Fist, join themselves to this Retinue; and in this manner the People of Quality in *Persia* go.

C H A P. XV.

Concerning the Food of the PERSIANS.

BEfore I treat of the manner in which the *Persians* feed, I fancy my Reader would gladly know what the Eating and Drinking of all the *Asiatics* in general is.

I shall *First* observe, That the *Asiatics* are nothing near so great Eaters as the *Europeans*. We are Wolves and Voracious Beasts, when compar'd with them: I don't attribute the Cause intirely to their Sobriety, in taking that to be the Virtue that subdues the Gluttony, there are much stronger Reasons to be given; for, *First* of all, they live in much hotter Climates than we do. *Secondly*, That their Climes have not the Nutriment, that is to say, neither the Variety nor Plenty of ours. In the *Third* Place, That they do not use bodily Exercise as much as we do, such as Walking, Dancing, Tennis, &c. they are as Sedentary as Recluses in comparison of us. A *Fourth* Reason is, The continual use of Tobacco, which yet damps the Stomach a great deal more, as every one knows, and they never have the Pipe from their Mouth. *Fifthly*, That Wine and strong Liquors likewise, that provoke the Appetite, are forbid them. A *Sixth* is, The immoderate use of *Opium*, and several
sorts

sorts of cold and soporiferous Drinks. These and other such-like Reasons, are the Causes of this Temperance of the Eastern People. We often attribute this Custom to the Virtue of People, which, in Effect, proceeds from no other Cause but the Temper of the Clime.

The *Turks*, the *Persians*, and generally speaking, all the People of *Asia*, who are *Mahometans*, to the farthest part of the *Indies*, eat of all sorts of Beasts which their Religion has not declar'd Impure, without any difference between one Country and another, than this, that the Climates breed more or less according to their Temper: The *Turks*, for Example, who dwell in a Country that is not so warm and more proper for Pasture, eat more Flesh, and are likewise accustomed to their *Chiorbas*, which are Soops of Grain and Roots, as we do with us: The *Persians* on the contrary, who inhabit a hotter Climate, and less Plentiful, I speak in General, use Fruit, Milk-meats, and Sweet-meats mightily.

That which I say with Relation to these *Asiatics* eating of all sorts of Lawful Beasts, must be understood of those which they can and do eat sometimes; for it is certain they are not admirers of Fish nor Wild-Fowl, nor Beef, nor Veal; I always speak in General. Their usual Food is *Mutton*, *Lamb*, *Kid*, and *Hens*; these are what they chiefly Value, and particularly the *Persians*, who commonly

ly eat of 'em both Rich and Poor, and are what they like, and dress the best.

The *Turks* make three Meals a Day, and all upon things that are Dress'd and Hot. The *Persians* make but two; for a Dish or two of Coffee, with a bit of Bread, very early in the Morning, is not look'd upon to be a Meal. The Reason for this difference, proceeds from nothing but the Climate, as I have said. The Cold in *Turky* locking up, as it were, the Natural Heat within, creates a better Stomach, and makes one eat more there; from whence it comes that the *Turks* eat more nourishing Meat, and in greater abundance: Besides that upon the same account of the Climate, the *Turks* use more Action, and employ themselves in more sorts of Exercises, whether on Foot or Horseback. It is not the same thing with the *Persians*, the Heat and Drought of their Air benumbing their Bodies, and consequently is less nourishing to them.

I have said that the *Persians* make but two Meals: The *First* is of *Fruits*, *Milks*, and *Sweet-meats*: They have *Melons* all the Year round, and *Grapes* eight Months of the Year: They are never without *Cheese*, *Curds*, *Cream*, and *Sweet-meats*, this is generally their *Mess* at Dinner, which is between the Hours of Ten and Twelve except upon their Feast-Days, upon which they dress Meat. They Sup upon Soup made

made of Fruit and Herbs, Roast-meat, upon Meat bak'd in an Oven or Stove, upon Eggs, Roots, and Pilo, which is equally their most delicious Food, and Daily-Bread,

As to their Manner of Cooking and getting ready, they cannot be enough commended for it, it being very plain. Regousts, Cocks-combs, Sweet-breads, &c. Sallets Pickl'd, and Salt-Meats, are Strangers to their Tables. They use nothing to whet their Appetites, but some Slices of Lemon, and a few strong Herbs, of which they put a little before every one, with a Radish or two; they are very moderate likewise in dressing of their Meats; they use no beaten Pepper, little Salt, little or no Garlick, in a Word, little or nothing of what we are so greedy of among us, and which we are so Prodigal of to provoke the Appetite. You shall never see 'em Pound their Pepper, nor other Spices; they say, that in Powder they are not wholesome; and they put them whole into their Meats, that they may have the Taste only, and not the Substance, which they look upon to be hard of Digestion.

To speak now of the Service at Table; they are serv'd all at once, and it is the same thing with Respect even to the King's own Table. Whatever Entertainments they have, and of whatsoever Country their

their Guests are, the Meal does not last above half an Hour. I have admired at the Evenness of their Tastes in eating: You will never hear any one complain of the Meats being too high, or too little Season'd; of it's sowerness, or sweetness of the Spice; of its being over or under done; they bring neither Pepper, Salt, Oil, nor Vinegar to Table; every one has a plain Taste, and loves the same Things; thus they live. I leave it to grave and wise Peoples Opinions, whether that plain and Temperate Food ought to yield or be preferr'd to that of *Europe*, where there is so great Variety and Profuseness.

The *Eastern Christians*, dispers'd among the *Turks* and *Persians*, don't live altogether as they do, they being for the most Part lovers of wild Fowl, Fish, Ragousts, and black Meats, whether it proceeds from the Wine and strong Waters which they drink often to Excess, whether from the severe and frequent Fasts, which they keep out of Custom, makes em greedy and Gluttons; or whether they get their daintiness in *Europe*, where they make long stays, by the Use of our Ragousts, and other Table Dishes.

In the *Indies*, as up to *China* and *Ispahan*, whether in the Islands, or the Terra-firma, the Religions divides People in their Food, as well as in their Belief, and Worship; for

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all the Gentiles, generally Speaking, eat nothing that has had life, or could have had life, that has Seed or Leaven; I say, generally speaking; for there are some Tribes or Sects, the *Portuguese* call them *Castes*, who are allow'd to eat any sort of Flesh. As for the *Indian Mahometans*, they eat Meat, but much less than elsewhere, upon Account of the Climate, as I have said. Kid and Hens are their ordinary Food, because they have less Blood, and digest better. Roots, Grain, Grapes and Herbs, are what they commonly eat. They correct the Crudities with Butter, which they mix with every thing, and from which they draw their best Substance, as well as the *Gentiles*.

India, consider it throughout, is certainly one of the most Fruitful Countries in the World, abounding as much in large Cattel, Corn and Butter, as it is Barren, with Respect to Wild-Fowl, Fish, and Fruit.

Rice is the most common and best Esteem'd Food of all *Asia*, and is to be met with every where throughout the *East*. As it is light and cooling, they prefer it to Bread, and it even serves for Bread, in the most *Southern* Countries, where a good many People use it as their only Food. Rice is likewise very good in Illnesses. *Mathiote*, and other learned *European* Naturalists, have
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acknowledg'd all that I have said of this excellent Grain. They dress it a great many Ways, which I shall reduce to three. The *First*, is to boil the Rice in Water, without any other Seasoning, and then they dissolve it in boiling to make Broth for sick People, or they bake it dry, in using it for Bread. The *Second* way, is to make Soops with it, with Roots, Milk, or Meat. The *Third*, is to make *Pilo*, or *Kichery*, those exquisite Foods, so cry'd up by the *Eastern* People. I shall speak by and by, concerning the Manner of their dressing, this *Pilo*, and these rich Soops : I shall only speak here of the first way of dressing, and how it is done in the several Parts of the *Indies*, where it is most us'd.

But you must observe beforehand, that the Rice of *Asia* is tenderer and more easie to boil, in Proportion as the Country where it grows is more or less *Southerly*. In the *Indies*, one Boil is sufficient for the Rice, and even there where it is the hardest; they wash it well, in rubbing it with their Hands, they shake it, and put it into the Pot, where it is presently done ; and even in a great many Places in the *Indies*, they have no Occasion of Water to dress it ; they do nothing but put a wet Cloath upon the Pot, under the Cover. I have seen it dress'd in a *Bamboo*, this is a thick sweet Cane, hollow and hard, that grows in the *Indies*, and
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of which there are some as thick as ones Leg ; they have a little thin Skin, or Rind in the inside, which is more solid and hard than the Wood. When the Fire has Penetrated to that, they take the *Bamboo* half burnt from off the Fire, and they take out the Rice well done. I relate these little particulars, because our *Italian Rice* is so hard, and that one has so much trouble in boiling it. When I came to enquire into the Reason of this difference in the dressing of the Rice, which being the same, could not however be drest equally assoon every where : I found out, that the Water was the main Article in dressing ; the one penetrating and dissolving sooner than the other ; as well as that the one softens this Grain in the boiling ; whereas the other Waters sensibly harden it : I don't well comprehend the Reason, but for all that don't, disallow the Thing, being convinc'd by Experience of the Difference there is, in the Staining of the Callicoes, and *China-Ware*, in those Countries, which are more or less Beautiful, according to the Water which they use : I shall thereupon say by way of Digression, that the best Stain'd Callicoes are made on the Side of *Coromandel* ; but there is a palpable Difference, to those who are Skill'd in 'em between that which is made in one Village, and that of another, especially in the Liveliness, a Thing which is always attri-

attributed to the Water, that their Callicoes are dipp'd in, which according as it is more or less Muddy, Brackish, or has a smoaky black Steam, dulls or preserves the Brightness of the Colours, in spreading it upon the Bed, where it keeps the Colours as the Painter had laid them. They tell the same thing with Respect to *China*, who say for the very same Reason, that the beautiful Varnish of that precious Earth, proceeds from the different Qualities of the Water; for which Reason, they make it but in few Places of *China* and *Japan*; upon which, they have affirm'd to me a Thing remarkable enough: It is, that they don't make their *China* where they prepare their Earth, but upon those Places where there is Water proper to preserve the brightness of the Paint, or Stain: So that they prepare the Earth in one part of the Kingdom, and make the *China* in another, at a great Distance. They say, that there is but one Place in all *Japan*, where they are allow'd to bake *China*: And to the end that the Manufacture may not be made worse than it should be, they are not allow'd to light the Ovens when they bake it, nor to open them but before a Magistrate.

To return to the *Rice* boil'd in Water, they make use of Plates for that which they prepare dry in their small Bread like the Peel of a Pastry-Cook: The meaner sort of
People

People use the hollow Dishes, where every one takes a handful: They look upon it to be thoroughly ready, when it is so well boil'd that it melts in the Mouth, and yet so dry that it will fall Corn by Corn and not bruise, and that one does not soil one's Fingers in taking hold of it. It is used for Bread in the most Southern parts of the *Indies*, as I have said; and among all the *Europeans* Indianiz'd, as at *Fort St. George*, *Batavia*, and particularly at *Goa*. I have found, by Experience, from the long Stay I made in the *East*, that according as one is habituated to the Air of the Country, one accustoms one's self also to the use of *Rice*, and grows out of conceit with Bread. *Rice* indeed is a most delicious and wholesome Food; it is light, cooling of a sweet Taste, and Digests very soon, and without trouble: It creates little Blood, and little Excrement, and does not cause Vapours: All that is mighty good in thick and hot Climates, as the *Indies*, but elsewhere, and in ours, it would not answer the End, the Air of *Europe* requiring solid, poyant, and juicy Food, a thing which I must repeat over again; because in my Opinion, from a right Observation of the different Climates, one may form a better Judgment of the Food, Cloaths, and Lodging of the several People of the World, as also of their Customs, Sciences, and their Industry; and, if one have a mind to it, of

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the False Religions which they follow. That which I esteem most in the *Rice*, is the Quality it has of tempering and purifying the Blood. In Agues and several other Distempers, they pound it, and cause it to be boil'd in a great deal of Water, with which they make a Broth more or less liquid, as they have a mind to it. When they are upon the Recovery, they put some Sugar, Milk of Almonds, and a little Cinnamon in that Broth, which makes it very delicious and nourishing. There is nothing easier, sooner made, and more reasonable. I generally Supp'd upon a Porringer of that Broth, and I found it always agreed with me very well.

There is a sort of Rice in the *Indies*, which the *Portuguese* value very much, and which they call the *Sweet Rice*: The Grain of this *Rice*, have, for the most part, one or two little red Streaks upon the Skin, and they give a stronger and more agreeable Smell than the *Common Rice*; but it is in those Streaks only that the Perfume lies. I brought some of it into *Europe*, as well beaten as unbeaten; but both the one and the other had equally lost its fine smell. The *Persians* call this *Rice*, *Rice of a good Smell*, or *Fine Rice*. The grain of the *Indian Rice* is almost half as small again as that of *Persia* and *Turky*, and they do not look upon it to be near so cooling. As for the Price, it does

not

not cost above a Half-penny per Pound at *Bengall*, and on the Coast of *Malabar*, which are the Countries that abound in it most. At *Surat*, which is the other End of the *Indies*, the best *Rice* is sold at a Penny per Pound, and the common sort at eight *Deniers*; or two thirds of a Penny.

I must add besides, that the goodness of the *Rice* does not discover itself in the Sight nor Smell of it; the Proof lies in the Dressing of it, and consists in these three Things, That it boils quick; that the Grain remains intire; and that it swells. The New *Rice* is not so much valu'd as the Old, because it does not smell at all, but it must not be kept too long; for by that time it is four Years old, it has lost its Flavour.

Wheat Bread is us'd throughout almost all *Asia*. I have cross'd *Turky* three times by different ways, and in every Place where I have been, they have eat Bread; for I don't reckon the Coasts on the *Black Sea*, from the Lake *Maotis*, till you come to *Georgia* in *Turky*, where the People live upon a sort of Mill, and where Bread corn and *Rice*, are very scarce; seeing that the *Turks* have not taken Possession of those Countries, contenting themselves with drawing Contributions from them, and to Ravage 'em from time to time, to keep them the more under Subjection. There are several Places in *Persia* where they eat very little Bread;

whether it is from the great plenty of *Rice* as there is all along the *Caspian Sea*, or from the the scarcity of Bread-corn, as upon the Coasts of the Ocean; yet there is Bread to be found every where. There is likewise Bread throughout the *Indies*, tho' they eat a great deal less than they do in *Turky* and *Persia*, and the Corn either grows upon the Place, or is brought from the Neighbourhood, but infinitely less in Quantity than the *Rice*, it being much more sought after, and more healthy in hot Countries, and where the Air is heavy. The Isles upon the Eastern Ocean, and the main Land, near the Line, bear no Corn as I know of. *Madagascar*, which stretches itself on this side of the Tropick, has none neither: It comes in the Blade, but not in the Ear, the heat of the Sun, burning it up before it grows to Seed. These Countries, as well as all those that have a Scarcity, are furnish'd by Traffick: They lade at *Surat* for *Java* and *Sumatra*, and in several other Places. The *Hollanders* provide themselves there for *Batavia*. There is likewise very little Corn in *Africa*, unless where there are *European Colonies* settl'd; and generally speaking, there is but little between the two Tropicks. The great Countries live upon nothing but *Millet*, others upon *Rice*, others upon *Dates*, others upon *Cassave* only; as in *America*, through the Industry of the
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Hollanders, there grows very good Corn at the *Cape of Good Hope*. The Natives Till nothing, out of perfect Laziness and aversion to Work. These People, whom they call *Hotentots*, are the nastiest, slothfullest, and most brutish *Barbarians* that I ever saw in all my Travels. As for the rest, the *Mahometans*, and the *Gentiles* generally, make their Bread without Leaven, which their Religion forbids.

As to their way of making Bread, I shall speak first of all concerning that of the *Gentiles*, which is very plain; for they not only bake their Bread every Day, but they bake it that very Moment they design to eat it. After having wash'd their Bodies all over, according to the Precepts of their Religion, they take the Flower in a Bason of Wood or Metal, they knead it and cover it; they then make a little Fire between three Stones, upon which they put a Plate of Iron as thin as a Five-penny Piece round, and a Foot Diameter, more or less, according to the quantity of Bread that is to be laid upon it: It is not above sixteen or eighteen Inches from the Ground: When it is hot, which it is very soon, they take the Dough again, make a little Cask very little thicker than the Plate of Iron, and of the same size, and lay it upon it: It bakes while they are getting another ready; and after it is bak'd they take it out, and lean it against

the Stones, the uppermost part towards the Fire, that it may bake a little more. A Man in less than an Hour's time, kneads and bakes as much Bread as will serve a dozen People; for while he is getting one Cask ready, he keeps another upon the Plate, and another against the Fire, and so in order, which makes very quick Work, and without a great many Implements, as you see. This is the common *Indian* Bread, upon which they always throw some strong Grain, or they rub it with their *Hing*, which is *Affafetida*, a thing they love extreamly. The Rich among 'em seldom eat any thing but their butter'd and sugar'd Cakes.

I never saw *Musk* or *Ambergrease* made use of in the common Food, in any Country of *Asia* where I have been: The *Turks* put it in their fine *Sherbets*, and particularly in that which they call *Sultani*, as much as to say Royal. The *Persians* neither put it in their Meat nor Drink, but they use abundance of it in several sorts of their Sweetmeats and Confections which are made, the one only to fortify or strengthen, the other to stir up Love, and which the People of Condition seldom fail eating of both before and after Meals, especially when they visit and enjoy one another: Hereupon I have observ'd how much they have consum'd of it in their perfum'd Pastes, of which the Women carry large flat Boxes at their Stomach,

mach, hung at the Neck to Chains of Gold or Jewels, according to their Quality, which hold, one with another, near three Ounces of Paste, for it is very heavy. The *Persian* Women are, for the most part, very Prodigal in Perfumes: They still use less *Amber* and *Musk* in their Nourishments, by reason of the great Heat; but Men and Women are profuse in it, as in other Places, and even more, their Bodies being weaker than in cold Countries, and requiring a greater support for the Pleasures of Love. I remember, that being at the Solemnity of the Marriage of the three Royal Princesses of *Colconda*, in the Year 1679, that the King their Father, who had no other Children but them, marry'd upon the same Day; he gave Perfumes to all that were invited; at their coming, they threw it upon those who had white Cloth on; but they gave it into the Hands of those who were Cloth'd in Colours, otherwise they would have spoil'd their Cloaths by throwing it upon them; which was done in this manner: They threw a Bottle of Rose-water upon the Body which held about half a Pint, and another larger Bottle of Water colour'd with Saffron, so that the Vest was stain'd withit: Then they rubb'd the Arms and Body over with a liquid Perfume of *Labdamum* and *Ambergrease*, and they put upon his neck, a large String of *Jessamin*. They have Perfum'd

me in the same manner (*Saffron* excepted) in many great Houses of that Country, and elsewhere. This manner of careſſing and doing of Honour, is univerſal among the Women, who have wherewithal to provide this Profuſeneſs. In *Persia* and the *Indies*, they keep their *Sherbets* clear and in Syrup, by Reason of the heat of the Air, which would dry them too much, and make 'em as hard as a Stone: But in *Turky* they keep them in Powder like Sugar: That of *Alexandria*, which is the moſt eſteem'd throughout this large Empire, and which they transport from thence every where, is almoſt all in Powder. They keep it in Pots and Boxes; and when they would uſe it, they put a Spoonful of it into a large glaſs of Water. It mixes of itſelf with the Water, without being forced to ſtir it, as we do our Syrops, and makes a moſt admirable Liquor. They make up the *Sherbet* throughout the *Eaſt*, like a Sugar-loaf; I have ſeen Loaves as light in *Persia* that they have weigh'd but twelve Ounces, which have been as thick as Sugar-loaves of eight Pounds. The Siſter of the late King *Abas* the Second, and Aunt of *Soliman* the Thirteenth, ſince Reigning, a moſt Bountiful Princeſs, with whom I tranſacted abundance of Affairs for four Years together, as I have related elſewhere, ſent me from time to time, Regales of Sweet-meats, where there was always of theſe *Sherbets* in the Loaf, which were exquisitely

quisitely and wonderfully good, as well as Sweet-meats. I shall observe by the bye, that in *Persia*, *Turky*, and the *Indies*, the Better sort of People make their Sugar at Home as well as the *Sherbet* and Sweet-meats. The *Sherbets* are generally made of Violets, Vinegar, and the Juice of *Pomegranates*, and particularly of *Citron-Juice*. The Word *Sherbet* in the *East* is taken for a mixt Potion or Drink.

The *Eastern* People have another *Sherbet* which is more common: This is to mix in the Water with a little Sugar. or a little Salt, the juice of *Citron*, or the *Pomegranate*, or the juice of *Garlick* or *Onion*. They call that sort of *Sherbet Truabi*, as much as to say, somewhat Sower. They serve 'em, at all Meals, in large *China* Ware, with Wooden Spoons hollow'd, with a long Handle to them. These Liquors serve to whet the Stomach, as well as to quench the Thirst: They take it by Spoonfuls all the time of their Meal; during which time, it is not customary to Drink.

They have often ask'd me, whether the abstaining from Flesh, or not abstaining, makes any difference in point of long Life among those who live under the same Clime? To which I answer'd in a Word, No. The *Banjans*, who never eat Flesh, live no longer than the other *Indians*; and I remark'd moreover, that generally speaking, they don't spin the Thread of Life so long in the
East,

East, and especially in the *Indies*, as they do in *Europe*; which I attribute to their making use of Women too soon, and too much, and using Provocatives, notwithstanding the Heat of the Climate, which is extreme, as Sweet-meats, &c. which waste them, as well as give them, Animal Spirits. But it is certain, that in return for that, those that abstain from Flesh, are less liable to Distempers than the others: The great Debauches in Meat and Drink are grievous to the *Indians* for the little while they last; and this is the Reason that the *English* live there so little a while, the excessive eating of Beef, and the extravagant use of Brandy, Sugar, and Dates, pulls 'em down in a little time. The variety of Meats likewise carries off abundance of *Europeans*, or makes them droop away much. The different Quality of the Juices of so many sorts of Food, making as it were a War in the Stomach, which that part weaken'd by the dissipation of the Spirits, is not able to bear. The Illness that carries them off most and end in the *Indies*, proves to be what I say, for it is commonly a *Diarrhea*, or a looseness of the Belly, which degenerates immediately into a Bloody-Flux; an illness so fatal that very few People get over it. But it must be remark'd besides, that if the Eastern People enjoy a more constant State of Health than we do, by abstaining from Flesh, it hinders them on the other Hand, from being so Strong and Vigorous.

I come now again to my Subject, which relates to the Food of the *Persians*: They are not great Eaters, and some think it proceeds from their Country's not being fruitful, nor abounding in Food; but I am not of that Opinion: I believe on the contrary, that the want of Plenty in their Country, is because they have not the People as we have. If their Frugality proceeded from the Scarcity of their Country, rather than from their Nature, there would be none but the meaner sort of People who would eat but little, whereas, generally speaking, 'tis every one; and they would more or less, in each Province, according to the fruitfulness of the Country; whereas the same Temperance governs the whole Kingdom. They make two Meals a Day, as I have already observ'd, one of Fruit, Milk-meats, and Sweet-meats, between ten and twelve of the Clock in the Morning, which they call *Hazeri*, as who should say, That which is ready; because as it is ready in a Moment's time, one may say, it is always ready; and one of Meat about Seven a Clock at Night. This is their Supper and Grand Meal. In the Morning when they get up, they have their Coffee; and some of 'em eat a little Crust of Bread with it. As their Days are not so unequal as ours, they keep up to the Rule of Life with more ease. They go to Bed between Nine and Ten of the Clock at Night

Night, all the Year round, and get up by break of Day. They dress Meat twice a-Day for the King, because that one Part of the great Seralio makes it Grand Meal in the Morning ; but no Body eats Meat but once a Day, whether Noon or Night. The *Persians* provide nothing before Hand, generally speaking, but they buy every Day what they have occasion for that Day. This is the Reason that they pay a great deal dearer ; but they find their Accompt in it, as they say in the End, because of the Waste which the Servants make of what is left in their keeping. They never likewise dress Meat a Day before Hand, nor keep any thing from one Day to another. They kill the Mutton and Lamb in a Morning, which they eat at Night ; and they don't kill the Poultry till they have a Mind to put it into the Pot ; the Flesh is not a bit tough as in cold Countries ; and the *Persians* look upon that which is freshest kill'd to be the Best ; they only dress as much as will serve one Meal, and if any is left, they give it to the Poor ; there is not so much as a Crust of Bread, nor a Bit of Meat raw, or dress'd in the House, when they go to Bed.

The Meats which they commonly use, are Lamb, and Kid, Capons, Hens, Pullets, and Eggs, This is their usual and regular Diet. They add to that, by way of Regalio,

galio, Pigeons, Fish, and Venison. There are however few but ; the King and some great Lords, who eat of 'em, because they don't care for 'em. The poor People in the cold Provinces, eat Beef and Veal, during Winter ; but they kill so little, except among the *Christians*, and *Gubres*, that it would not be worth mentioning. Swines-Flesh is forbid them, the Hare, and all the other Animals that are forbid by the *Jewish* Religion. The *Persians* can't so much as hear a Hare nam'd, because it is subject to Fluxes, like the Women. They value Mutton above all Butchers Meat, saying, it has no ill Habit, and that consequently one can contract no ill Habit in eating of 'em ; for their Physicians are unanimously of Opinion, that the Man becomes the same with the Animals, upon which he feeds. They commend themselves mightily for their way of living, saying, that one has nothing to do but to look upon their Complexion, to judge how much it exceeds that of the *Christians*, who eat Beef and Swines Flesh, and who drink Wine. In effect, the Complexion of the *Persians* is even ; they have a fine beautiful and smooth Skin ; whereas the Complexion of the *Armenians*, their Subjects, especially the Women, is rugged and full of Pimples, and their Bodies large, and excessive heavy. One might likewise attribute the Difference of the good Plight, between the *Persians* and

and the *Armenians*, to the unequality of the *Armenian's* Diet, who Fast for thirty or forty Days together, during which Time, they eat nothing but Herbs and Oil; and then for so long time, eat excessively of Eggs and Flesh; whereas the *Persians* have but one Fast of thirty Days, during which time, still they never change their Meats, but only eat less; and that during the rest of the Year, they live every Day after an even Manner. They have in *Persia*, from *February* to *May*, the Kid, which in my Opinion is the most delicious Meat that can be eaten; and from *March* to *July*, the Lamb, which has likewise a most excellent Taste.

The *Persian* Bread is generally thin, and like their broad thin Casks. There are several sorts of it. The ordinary Bread is bak'd in round Ovens, made in the Ground, like a Hole about four or five Foot deep, and two Foot Diameter. They put the Bread against the Oven, and as the Bread is not so thick as one's Finger, especially in the Middle, it is bak'd in less than a quarter of an Hour. They have again another sort of Bread, which they call *Lavach*, which they make round, as large as a hollow Plate, and as thin as Parchment, which they bake upon a round Copper Plate; and another sort which they call *Senguck*, that is to say Flint bread, because it is bak'd in Ovens made as ours are, the Bottoms where-

are cover'd with large Flint Stones, as big as a Wall-Nut and two Fingers high. This Bread is not thicker than the ordinary Bread ; it is made long-ways, and weighs about a Pound and a half. The Bakers bake it upon Flint stones, to save Wood ; these Stones taking and keeping Fire the best, and heating the Dough sooner ; but that Bread is more bak'd in some Places than others. The Bread is generally white, and good in *Persia*, and all made without Leaven. In Substantial Houses, they bake Bread twice a-Day : It is the Business of the Slaves to grind the Corn, and kneed the Dough, and put it to the Fire. One may see in *Herodotus*, that this was the Custom in the first Age of the World. They strew generally upon all the Bread, excepting that which is in Leaf, some sleepy Grain, as the Seed of *Poppies*. Seed of *Sesame*, or *Turkish* Corn, of that which they call the Seed of *Mielle*, which the *Botanists* call *Nard*, or *Peppermint* ; that inclines them to Sleep, which is what they would have it do in the *East*, where they generally lie down after their Meal, as well in the Morning as at Night. Ancient Histories inform us, that they always us'd after their Meals in the *East*, the white Poppy-seed, roasted for the same End. Others strew Anis-seed, or Fennel-seed in the Room of it.

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The People of mean Condition are serv'd in the Morning with one of these Loaves, in a Wooden Bason, Painted and Varnish'd putting at one End of the Loaf a quarter of a Pound of Cheese, and on the side of the Loaf, two *China* Cups, one with Sower Milk, curdl'd, the other with this sower Milk, curdl'd and diluted with Water, which serves for Drink, and some Fruit, especially the Melon : If he have Company with him, each has a Bason set before him, furnish'd after the same Manner. The Cheese in *Persia* is not made up in a solid Mass or Lump; they keep it in Goats-Skins, as we keep our Butter in Potts, and they cut and serve it up as small almost as Dust; they generally mix it with their sower Milk, and especially during the hot Seasons, with Fennel, with the Seed of Turpentine, and sometimes with their small Grapes that have the Taste of the Thistle; they serve the Milk in Ice, as well as the Water, which they give them to drink after eating; and this is the Dinner of the common People. The People in a higher Station, are serv'd besides these light Messes, with Refine, or bak'd Meat, with Paloude, which is a sort of Starch, bak'd with Sugar, several sorts of Fruits, Sweet-meats, little Biskets, and sometimes petty Pattees, or Harsh-meats; but it is seldom practis'd, excepting at Weddings, and Festivals, to give Meat in a

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Morning, and when that is done, they serve up likewise Soops of several Sorts of Gousts, with Meat in 'em cut small : As to what remains. no Body rises from his Place to go and place himself at Table ; they serve the Eating before every one in the same Place where he sits ; and this is practis'd as well among the Great as little ones ; they bring this Bason before you in the Place where you are, without either Table, Cloth, or Napkin ; they use no Knapkin at Dinner time, but at Feasts, because they then make use of more Plates, and Porringers, or Cups, than can be kept upon a Bason, and that some of these Meats may grease.

They sup upon Soops, with Hash'd Meat, mingl'd with Peas, and other Roots ; then with *Pilo*, which is Rice bak'd with Meat ; and because the Rice serves instead of Bread, they seldom give any thing at Supper, but the Bread in Leaf, which serves as a Plate or a Cover, except at Feasts, where they give three or four several sorts of Bread.

They serve every one with two or three sorts of the Leaf-bread, and an handful of strong Herbs upon it, to serve as a Sallet ; sometimes they give a little Saltfellar, but this is done in very few Places. They feed themselves with their Fingers ; they pull the Meat to pieces too with their Fingers ; they cover the Meat with Rice like a Ball ; they put a little Salt upon it with their Thumb,

and they carry this large Morfel to their Mouth, which they swallow without chewing it, as we do Soops. This is eaten quick, and is very nourishing, and so the Repast is soon over; and this so much the more, in that they rarely Talk in Eating. They serve with the Meat Cups of *Sherbets*, with a wooden Spoon each a Foot long, as I have said, that they may carry it the more easily to their Mouth. This is their Drink at Supper, they give 'em no other during the Repast. At the conclusion they bring 'em hot Water to wash the Grease off their Hands, which every one wipes upon his Handkerchief, and then they give a Glass of Water to whoever asks for it.

As *Pilo* is the grand Mefs with the Persians, I shall tell you how they Dress it. It is properly Rice boild in Broth with meat or in Butter, in such sort that the Seeds or Grains remain whole without cracking, and likewise without being hard or dry, but so well done, that in putting it into one's Mouth, or pressing it between the Fingers they make a Paste of it. They make above twenty sorts of this *Pilo*, with Mutton, Lamb, Pullets, &c. The Generality Season and make it thus; they boil six or seven Pound of Mutton in pieces, of about a quarter of a Pound each, with a Hen or two; then they take all the Broth and Meat out of the Pot; then they take some Butter and

put at the bottom, which they fry very well; and they there put a lay of Rice, about an Inch thick; they put Onions slic'd, Almonds peel'd and cut in two, dry Pease fry'd in a Pan, cut likewise in two, some of the small Grapes, which they call *Kikmiche*, which has no Stone; some whole Pepper, Cloves and Cinnamon, with some Garden-Cresses for the Seasoning; upon that they put the Meat, and then they fill up the Pot with Rice, and throw in the Broth there, till it runs over: The Rice boils in a quarter of an Hour; and when it is boil'd and dry, and the Broth wasted away, they pour melted Butter scalding hot upon this Rice: Then they cover the Pot close with a Cloth dipp'd in hot Water and put under the Lid of the Pot, to keep the Rice moist, and they let it soak thus; after which they Dish it up. As the Butter is the chief Ingredient in the *Pilo*, they use the best for that purpose, and take abundance of Care in getting of it. The Butter in *Persia* is made with Cow's Milk, and the Milk of Sheep put together, which they esteem much more than any other. They don't use Fresh-Butter in that Country, nor do they eat any upon Bread: They keep it liquid in Vessels like Oil, and it is very nigh the same Colour: There is of that sort which smells like a Violet, and another Perfume which is very agreeable, which makes People very desirous to eat it.

They season their other *Pilo's* one with Fen-nel cut small; others with the juice of Cher-ries, Mulberries, or Pomegranates; others with Saffron and Sugar; others with Ta-marins. They dress Rice dry, which they cover with Mince-meat, or Amulets, or Eggs poach'd upon fry'd Onions, or upon Lettices fry'd; or upon fresh or salt Fish, and several other ways; in all which the *Pilo* is exquisite eating. One of the most delicious ways which they dress it, is that of baking it under the Spit, the Fat of a Lamb or Kid and Hens, falling by degrees upon the Rice it imbibes it, and gives it a most agreeable Taste. As for the Rice, as we dress it almost reduc'd to a Pap, the *Asiaticks* don't love it at all: They look upon it to be insipid and sick Food: They boil it so likewise in pure Water with whole Pepper and little Cinnamon, as I have already observ'd and they give 'em of this to eat. The Pease which I have said they put in the *Pilo*, are parch'd, and these Pease are a Ragoo, especially when they are done with Salt: Their way of parching them is this; they take a Pan, as if it were to make Sweet-meats they fill it half full with very fine Sand, and they put it over a little Fire; when the Sand is hot, they put the Peas in it and stir it and as the Sand is heavy, the Peas are always at the Top, and are parch'd without changing their former Colour: They roast

the Almonds thus, as well as the Grain, which they call the cold Seeds, and the *Pistachio-Nuts*, and afterwards they throw some Salt upon them in the Pan, giving them thus another Tincture or Impression, which makes these Fruits very agreeable, and whetting to the Appetite.

The meaner sort of People dress nothing at Home, especially in a Country where Wood is scarce, as at *Isfahan*, and several other Places, but as soon as they shut up Shop, they go to the Cooks and buy *Pilo*, or whatever they have a mind to for Supper: There are an infinite Number of Cooks throughout the whole City, each of which sells a particular Meat: Their Kitchen is in the nature of a Shop: You will see, in the fore-part, two or three Kettles of about thirty Inches Diameter, boiling upon Stoves; and behind the Shop, which is divided from it by a Curtain, one or two little Places, which you go up to by two or three Steps cover'd with Carpets, where they sit down to eat. The Fire of these Stoves is very rarely made of Wood or Charcoal, that being too dear a Commodity in the greatest part of *Persia*: They make their Fire generally with Heath and dry'd Leaves. The common People use a sort of Turf made of the Dung of a Beast and Earth put together, which the Peasants who make them and use in abundance, bring to Town to sell.

When the Meat is dress'd, they keep it hot, by putting two or three Wicks under the Pot, according to its bigness, as they do in a Lamp: They light these Wicks, and they feed them with the fat of the Pot. This turns one's Stomach mightily at first, but Custom makes it familiar to one: One may easily judge that these Cooks being at so little Expence, sell very good Pennyworths.

That which I have admir'd very much in the way of Living of the *Persians*, besides their Sobriety, is their Hospitality: When they Eat, far from shutting the Door, they give to every one about them, who happens to come at that time, and oftentimes to the Servants who hold the Horse at the Gate. Let who will come at their Dinner or Supper-time, they are not in the least put out of their way; as they eat but little, there is always enough. The *Persians* speaking in praise of Hospitality, say, that *Abraham* never eat without Guests; and that that happy Rencontre with the three Angels, which is mention'd in Scripture, happen'd to him one Day, when having no Company to Dine with him, he went out of his Pavillion, to see if he could meet one of his Acquaintance, or whom he thought proper to invite. They likewise eat up all, as I have observ'd, without laying by any thing for another time; and if any thing is left, they give it to the Poor.

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The *Persians* who are pretty well to pass, seldom eat the Entrails, Feet, or the Heads of Beasts, it goes against their Stomachs. The poorest sort of People only eat them, buying 'em in the Shops that dress nothing else. They call the Cooks that dress them, *Guende paikon*, as who should say, *Cooks for the rotten Pieces*. But this Name might be given more properly to those Cooks who put stinking Meat in their Ragoos, and which they had already put in two or three Sauces, without being able to sell it: Those Cooks hash or mince it, and season it with Herbs and sower Juices. They call these Hashes *Ach Truch*, that is to say, *sowerish Soops*. They likewise make another sort of Jelly-Broth, where the Flesh is as it were dissolv'd in boiling, or in a liquid Paste. The *Armenians* especially are great lovers of it, tho' this Broth is sometimes made of the Flesh of a Horse, Camel, or Ass: They even say it cannot be made of any other Flesh, by reason no other sort of Flesh is solid enough. Among their excellent Messes, there is a sort of Broth which they call *Bourani*, a Name which they say, had its Original from a Daughter of *Almaimon*, Calif of *Babylon*, who invented it. It is made with Fowl and peel'd Barley, made into broth with several sorts of Herbs.

To say somewhat of their Roast-meat; They dress their large Meat either in an

Oven, or a Stove: And I shall first of all observe, That they have a way of roasting their Sheep, Lambs, and Kids, whole in their own Gravy, which is delicious Eating. Their roasting it at the Oven is done thus. I have said, that their Ovens are Holes in the Ground: They hang up a Mutton or Lamb whole in the Oven, hung by the Neck to an Iron Spit, which is at the Mouth of the oven, putting an Earthen Pan under it for it to drop in: The Beast roasts equally on all Sides without scorching: The Stoves at which they roast them are like your Preserving Stoves; and every thing roasted after this manner eats very well. The *Arminians* have a way of roasting the Mutton and Lamb in their own Skin upon the Coals, as they do Chest-Nuts. When the Mutton is dress'd, they put the Skin again upon it, and sew it up well, and then they put it on the Coals and cover it: The Mutton is all Night a doing, and it is not over and above good when it is done.

As for the Meat which they roast upon a Spit, it is dry and good for nothing: They likewise very seldom roast any great Pieces that way, their Flesh-meat being not full enough of Gravy to be put upon a Spit. Their Roast meat is generally little bits of Mutton or Lamb dipp'd in Vinegar, with Salt and an Onion, spitted as they do Larks: This is the best of their *Ragoos*, and this is what they generally roast upon a Spit.

I shall say nothing in this Place concerning the Feasts of the *Persians*, having describ'd a great many throughout the whole course of this Work: I shall only say, that those which the King makes are generally at One a Clock in the Afternoon; whereas those which other People make are at Supper-time: However, those who are invited don't fail of coming at Nine or Ten a Clock in the Morning, and they generally make an Apology at their entring the House, for their coming so late, laying the fault upon some unforeseen Accident. This is because the Feasts in the *East* last all the Day long; they pass their time away in taking Tobacco, in Discourse, in Sleeping after Dinner, in praying to God together, in Reading and hearing People Read, in repeating Verses, and hearing People Sing well, in the nature of a Chorus, the Actions of the Kings of *Persia*, in Heroick Poems, like that of *Homer*. The Graver sort of People keep to that, and give no other Diversion; but the Beaux and Gentlemen of the Sword, have Companies of Dancers, who Dance and Sing in the Nature of an Opera, where every thing tends to stir up Love; and where, towards the Conclusion, they act the Delights of Love with too great a Freedom. These Dancers are Harlots, who will do any thing for Money: Each brings her Servant with her; and those whom it is not convenient
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to meddle with, upon account of their Monthly Issues, wear a pair of Drawers of black Taffaty: This is to prevent any one's thinking of 'em, and more especially that they may not meddle with 'em, as being in a State of Legal Pollution; at which time they eat apart. When Supper is serv'd up, they put the large Messes before the chief Guest; after which, the Master of the House looks upon him and says in a low Tone, and making of Signs, *Sir, that is at your disposal.* He answers with the same Signs, that he desires *the whole Company may partake of it.* I shall yet observe two things upon this Subject: The *First* is, That the Son or Relation of the Master of the House does the Office of Master, and serves every one at the Feast. The *Second* is, That the Children of the House never sit at the Feast till they are Marry'd, which generally comes to pass before they are twenty Years of Age. The *Persians* call the Feasts *Mageles*, as much as to say *Assembly*.

They use abundance of *Ice* in *Persia*, as I have been observing; in Summer especially every one drinks with *Ice*: But that which is most remarkable, is, That tho' at *Ispahan*, and even at *Tauris*, which is further North, the Cold is dry and penetrating more than it is in any part of *France* or *England*, yet the greatest part of the People drink with *Ice* as well in the Winter as the Summer. *Ice*

is sold in the out-parts of the City in open places: Their way of making it is thus; they make a deep Hole, at the farther end of the Cellar towards the North, and before it, they dig deep Squares of sixteen or twenty Inches, like so many little Basons; they fill 'em with Water over Night, when it begins to freeze, and in the Morning, when all is frozen, they break it to Bits, and put all these Pieces together in the Hole, where they break 'em again into little Bits, as well as they can; for the more the Ice is broken, the better it is; then they fill the square Holes with fresh Water, as they had done the Day before, and at Night, they go and Water with your Gourd Bottles, with Handles to them, these Pieces of Ice, which are broke in the Hole, to the End, that they may hold the better together. In less than eight Days Working after this Manner, they have Pieces of Ice five or six Foot thick; and then they gather the People of that Quarter together, who with loud Shouts of Joy, and Fires lighted upon the Edges of the Hole, and with the Sound of Instruments to Animate them, go down into it, and lay these Lumps of Ice one upon the other, which they call *Codrouc*, as much as to say, Basis or Foundation and throw Water between, to make them hold together the better.

It falls out so, that in six Weeks time, an Ice-house of a Fathom or more deep, and
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as broad and long as one will, is fill'd up to the very top with Ice. The Snow hinders the Work mightily, and causes a great deal of Trouble; but when that happens, they sweep it, and throw it out with a great deal of Care, because that when that melts, it would likewise melt the Ice: When the Ice-house is full, they cover it with a sort of Sea-Rush, which they call *Bazour*, which they find in *Persia*, by the Water-side. In the Summer when they go to open the Ice-House, it is another Festival for that Quarter. They sell the Ice by Ass-loads, at eighteen Pence a Load, which is two Pieces of Ice, each weighing threescore Pounds. This is about two Deniers a Pound. The Bits and Pieces of the Ice that are cut, fall to the Lot of the People of that Quarter, who help to make it, and every one comes in the Morning to take his Share: What is very Remarkable, as well as Agreeable in their Ice, is its beauty and clearness; you can't see the least Dirt, nor gloominess; Rock-water is not clearer, nor more transparent than it is. They keep Snow likewise in the Places where they can do it with Convenience, tho' there is Ice in abundance; this is out of Delicacy, because they find their Drink much more Agreeable with Snow than with Ice, especially the Sherbet.

C H A P. XVI.

Of the Strong and Small Liquors.

THEY drink nothing for the Generality in *Persia*, but *Coffee* and Water; their Treat for Drink is Sherbet, and Waters of Fruit and Flowers. They make an admirable Sherbet of the Citron, Mulberries, Cherries, and Pomgranates; they use abundance of the Water of the brown Willow-Tree, made of Buds, which the Tree produces in Spring-time, which they give of to Sick People as much as they will, especially to those who are troubled with Agues, and other Waters agreeable to their Taste, than which, nothing is more refreshing. They drink likewise Water of Roses, mingled with Water; the Rose-water is very agreeable in *Persia*; it does not smell a bit like a Drug, as it does with us; Whether it is from its being Distill'd without Water, which is contrary to our Method, or that it proceeds from the Nature of the Flower; they Transport it throughout all the East, and they Freight whole Vessels with it for the *Indies*. They extract it very easily after this Manner, they put the Roses into a great Kettle, and take another large Kettle for the Receptient, put in the Ground, and fill'd

fill'd with Water, and cover'd with a Wooden Cover, which they stop up well with the Substance of Roses squeez'd; the Pipe that passes out of one into the other is nothing but a dry'd Cane; they put two Pounds of Water, to three Pound of Roses, and they extract about two Pound and a half of Rose-water; they draw likewise an excellent Spirit from the Sallow Water, which they use in Perfumes, and in rubbing of their Body; and an Essence of Roses, of which they draw a Quarter from a Pound of Roses: They draw moreover an Oil of Roses, which they call *Atre*, and is a wonderful Quintessence, if I may so say, and is very dear; for from forty Pound Weight of Essence of Rose-water, it is difficult to draw a Drachm of this Oil; they put for this Purpose the Essence of Roses four and twenty Hours in the Air, in a cover'd Tub, in which time, there rises upon the Superficies, a Grease of a brown Colour, which is this Oil, which they gather together with a Straw; the *Persians* prefer the smell of this to Ambergrease prepar'd, and the *Indians* do the same, calling it *Rougangulab*, as much as to say, Butter and Oil of Rose-water: It is likewise a great deal dearer than *Ambergrease*, and a great deal scarcer; an Ounce of it is sometimes worth two hundred Crowns in the *Indies*.

As for Coffee, its a Liquor too well known to require much to be said of it. I have given an Account in my Travels from *Paris* to *Ispahan*, what the Effects of it are. I refer the Reader then, or rather I would have him refer himself to a little Treatise, Entitl'd, concerning *Tea*, *Coffee*, and *Chocolate*, compos'd by one of my Illustrious and most intimate Friends, Mr. *du Four* of *Lyons*, a Man, who is an Honour to Commerce, by his Application to all curious Knowledge, and especially that which regards the East; and by another excellent Work of his, which he has publish'd, Entitled, *Advice of a Father to a Son*; but as I have not as yet made mention of the Houses where they drink their Tea and Coffee in *Persia*, I shall tell you in this Place how they are made.

These Houses, which are spacious and large Rooms, and rais'd in different Figures, are generally in the finest Parts of the Cities, because there is the Rendezvous, and place of Diversion for the Inhabitants. There are many, where there are Basons of Water in the Middle, especially in the great Towns. These great Rooms have Estrades, or Galleries, quite round about, three Foot high, and three or four Foot deep, more or less according to the bigness of the Place, made of Wood or Stone to sit upon after the Eastern Manner; they open them at Day-break, and it is then, and in the Evening, that they have

have the most Company ; they serve you very exactly there with Coffee, very quick, and with abundance of Respect ; there they converse ; for there is the Place for News, and where the Politicians criticise upon the Government, with all the Freedom in the World, and without being disturb'd : The Government not troubling it self with what the World says : Here they play at those innocent Games I have been speaking of, which are like Draughts, or Chests ; and besides this, there are your Repeaters in Verse and Prose, which the *Mollas*, *Derviches*, or Poets, take their Turns to Perform. The Discourses of the *Mollas*, or *Derviches*, are upon Moral Subjects, and like our Sermons ; but it is not look'd upon to be scandalous not to be attentive to them ; no Body is oblig'd to quit his Game or Conversation for that. A *Molla* stands up in the Middle, or at one End of the *Cabue kabne*, or Coffee-House, and begins to preach with a loud Voice ; or else a *Dervich* comes in all at once, and harangues the whole Company, concerning the Vanity, Riches, and Honours of the World : It often happens, that two or three are talking all at a Time, one at one End, and one at another, and sometimes one shall be a Preacher, and the other a Repeater of Romances : In short, with Regard to that, there is the greatest Liberty taken in the World ; the serious Man dares not say a
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Merry Thing ; each makes his own Harangue, and listens to what he likes. The Discourses generally end in saying ; There is enough said, go in the Name of God about your Business ; then those who have held these Discourses, ask somewhat of the Auditor, which they do very Modestly, and without any Importunity ; for if they should do otherwise, the Master of the Coffee-Room would not suffer them to come in again, so that those give them who will. These Houses were heretofore very infamous Places ; they were serv'd and entertain'd by beautiful *Georgian* Boys, from ten to sixteen Years of Age, dress'd after a Lewd Manner, having their Hair ty'd in Wets, like the Women ; they made 'em Dance there, and Act and say a thousand immodest Things, to move the Beholders, who caus'd these Boys to be carry'd, every one where he thought Proper ; and this fell to the Lot of those who were the most beautiful and engaging ; in such sort, that these Coffee-Houses were nothing else in Reality, but Shops for Sodomy, which was very terrible to Wife and Virtuous People. *Calif Sultan* ; Premier Minister of *Abas* the Second in the fiftieth Year of the last Age, brought the King, as debauch'd as he was himself, to Abolish these vile Practices, which he did, and since that time, there has

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been nothing of that to be seen in those Places.

Wine and intoxicating Liquors are forbid the *Mahometans*; yet there is scarce any one that does not drink of some sort of strong Liquor. The Courtiers, Gentlemen, and Rakes, drink Wine, and as they all use it, as a Remedy against Sorrow, and that one Part drink it to put them to Sleep, and the other to warm and make them Merry; they generally drink the Strongest, and most Heady, and if it does not make them presently Drunk, they say, *what Wine is this? Damagne dared?* It does not cause Mirth, Nevertheless, as they are not us'd to drink Wine, they make Faces in drinking of it, as if they were taking a Medicine, and till they are heated, the Wine is too cool for 'em, they must have some Brandy, and the Stronger it is, the better they like it.

They make Wine throughout all *Persia*, except in the Places where no Body is permitted to drink it as in the Countries where neither *Christians*, *Jews*, nor *Guebres*, who are the *Persian Heathen*, live. They make excellent Wine every where, where the People know in the least how to make it; the Use of it is forbid by the *Mahometan Law*, as I have been saying; the Toleration which they have, therefore depends upon the good Will of the Sovereign, and the Caprice, or rather Covetousness of the

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Governours, and this is what hinders them from learning to make Wine well, and that they have not the proper Impliments.

They make the best in *Georgia*, in *Armenia*, in *Media*, in *East-Hircania* at *Chiras*, and at *Yezd*, the Capital City of *Caramania*. The Wine of *Ispahan* was the worst of all, before the nice *Europeans* pretended to make it, which they did about twenty Years ago : It was made of that small sweet Grape without Stones, above mentioned, and was very Heady, Rough, and cold in the Stomach, as they say. The *Armenians*, in imitation of the *Franks*, mix it with large Grapes, and make a very good Wine of it, which bears mixing with Water, very well. They do not put up their Wine in Hogheads as we do ; the heat of the Air would shrink them, and the Wine would be spilled ; but into Jarrs, or *Pitarres*, which are Oval Earthen Pitchers, four Foot high, which contain commonly above two hundred and fifty Quarts ; there are some which hold about a Barrel ; some are Glazed within, others are Plain, but the latter are done with a Grease, made of Sheeps Suet, Clarified, to hinder the Wine from soaking into the Clay ; they keep those Jarrs in a cool Cellar, as we do our Hogheads, and also bury in the Ground up to the Top, those that are to be kept last. I have heard, that they have in the Province of *Poitou* in *France*, some of

those Jarrs, or Pitarres, which are called *Pones*; the *Persians* call 'em *Komr*, an *Arabick* Word, which signifies Wine, and comes from a Verb, that signifies, turn topsy turvy, because Wine mixes, and turns the Brain topsy turvy. The *Arabians*, to make amends, give an honourable Name to the Wine, which they call *Keram*, i. e. Liberal, because the Juice of it inclines those who drink it to Liberality, and to noble Exploits. The Wine keeps a long time in those Vessels, but none can tell how long it might be kept, because they never keep it very long, for fear of the *Mahometans*, who when the Humour takes 'em, order the Wine-Jarrs to be broke every where, without Respect of Persons; but if one may give Credit to *Strabo*, the Wine keeps in them for three Generations, which is as much as to say, almost for ever. 'Tis usually transported in Bottels, and in pitch'd Leather-Jacks; the *Mahometans* liking the Strongest best, as I have already said; they put in the Wine that's made for them, *Nux-vomica*, *Hempseed*, and *Lime*, to make it the more Heady, and the more Intoxicating.

As for Grave Men, that abstain from Wine, as forbidden and unlawful of it self, they warm and elivate themselves with Seed of Poppies, tho' it be more inebriating, and more fatal than Wine; they prepare that Drug several ways: It was first brought up

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in behalf of Men in great Places, to alay the Uneasiness of troublesome Affairs. The *First*, is the Juice it self of the Poppy, which they take ready made up into Pills, of the bigness of a Pins-Head at first, then gradually, and successively to the bigness of a Pea, and stop there, for a greater Quantity would kill them. That Drug is pretty well known in our Country to be Narcotick in the highest Degree, and a true Poison. The *Persians* find that it entertains their Fancies with pleasant Visions, and a kind of Rapture; those who take it, begin to feel the Effects of it an Hour after; they grow Merry, then Swoon away with Laughing, and say, and do afterwards a thousand Extravagant Things, like Jack-Puddings, and Merry-Andrews; it has that Effect, especially upon those who have a peculiar Disposition to Jest; the Operation of that dangerous Drug lasts more or less, according to the Dose, but commonly it lasts four or five Hours, tho' not with the same Violence; After the Operation is over, the Body grows Cold, Pensive and Heavy, and remains in that Manner, Indolent and Drowsy, till the Pill is repeated. A Superior of the *Missionary Carmelites* of *Ispahan*, call'd *Father Ange* of *St. Joseph*, a Man Skilful in Physick, as well as in many other Sciences, being desirous to understand more particularly the Effect of that renowned Juice, took a Pill

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of it at the Time of my being in that City, and told us afterwards, that he found that it did dispose him against his Will, to Laugh, and utter a thousand Idle Stories; that he saw *Phantoms* and *Chimeras* pass by before him, which look'd very Comical, and wonderfully Diverting, and had no ill Effect upon him afterwards: But as little soever as one Accustoms himself to those Poppy-Pills, one must constantly use them, and if one misses taking them but one Day, it is discern'd in ones Face and Body, which is cast into such a languishing State, as would move any one to Pity. It fares a great deal worse with those, in whom is rooted the Habit of taking that Poison, for if they forbear it, they endanger their Lives by it. They tell a Story upon that Account, of a Man, who had been used to it for several Years, that went out a Walking but five Miles from his House, without his Pill-Box, the usual Time of taking them being come, and missing his Box, he mounts his Horse immediately, and Spurs him on a Gallop, to get the sooner to his House, but he fainted at half-way, and died. The Government has endeavour'd several times to prevent the Use of that Drug, upon the Account of the fatal Effects it has throughout the whole Kingdom, but it could never Compass it, for it is so general a Disease, that out of ten Persons, you shall not find one clear from that

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ill Habit: Wine-drinkers are however to be excepted. They say that nothing but Wine can answer the Properties of Opium, when one is us'd to it; therefore, when they would bring one off of that dangerous Drug, they present him Wine; but as it usually happens that they are not satisfied with it, because Wine does not work so Powerfully with them, they must return to the Drug, saying, that without it, they can enjoy no Pleasure in the World, and had rather go out of it: It is certain, that if one should leave off Opium suddenly, he would die for Want of it; those who are adicted to it, never attain to old Age; and besides, they are at the Age of Fifty, troubled with Pains in their Sinews, and Bones, bred in them by the Malignancy of that Slow Poison; their Spirits are moreover so low, that they dare only appear when the Drug affects them. Men, who have a Mind to destroy themselves, take a Piece of it as big as ones Thumb, and drink a Glas of Vinegar after it, there is no way to save them after that, and no Antidote is effectual, they die without Pain, and go out of the World as Merry-Andrews goes off of the Stage, *viz.* Laughing; therefore 'tis their common Expression when they are driven to the last Shift, *I will take some Asium*; the Name which the *Persians* give to that Drug, and from which we have

derived that of Opium ; signifies Originally, weakened in his Sence, because the immoderate use of that Juice, weakens the Brain, and the Senses ; they call it likewise *Teriac*, *i. e.* Cordial ; and those who use it *Jeraki*, which is an Affront among the *Persians*, as is among us the Word, Drunkard.

There is a Decoction of the Shell, and of the Seed of Poppies, which they call, *Locguenor*, and sell Publickly in all their Cities, as they do Coffee. 'Tis good Sport to be in those Decoction houses, among those that drink of them, and to observe them before the Operation, and after, during the Time of the Operation. When they come into the Decoction-house, they are Dull, Pale, and Languishing, and soon after they have drunk two or three Cups of that Liquor, they are Peevish, and like Mad-Men, nothing Pleases them ; they find Fault with any thing, and Quarrel together, but afterwards they are Friends again, and every Man giving up himself to his Predominant Inclination, the Amorous entertains with Love-stories to his Angel ; another between Sleeping and Waking, laughs in his Sleeve ; another Swaggers like a Hector ; another tells a Story of a Cock and a Bull, in a Word you would think you are really in a Mad-house. A sort of Drowsiness and Lethargy succeeds that uneven and immoderate Mirth : But the *Persians*, instead of calling it

it by its deserv'd Name, call it a Rapture, and maintain, that there is a Supernatural, and a Divine Impulse, in that Frame of Mind. As soon as the Operation of the Decoction abates, every one withdraws, and goes to his own House.

There is an infusion of Seed of Poppies, mixed with some Hempseed, and *Nux-vomica*, they call that Infusion, *Bueng* and *Pouft*; it is much Stronger than the others; according to the Quantity, they take of it, it casts them into a Ludicrous and merry Phrensy, and a little after, it takes their Senses quite away; therefore it is directly forbidden by their Religion. The *Indians* use it with their State-Criminals, when they wont take their Life away, in order to deprive them of their Senses; and with the King's Children, when they intend to Incapacitate them for Reigning. They say, that that Way is less Barbarous than to kill them, as they do in *Turky*, or to Blind them, as in *Persia*. The *Yusbecks* have found out a way to take the Smoak of that Seed, mixed with Tobacco; and they have brought the Mode of it into *Persia*; it is not so prejudicial in that Manner.

The *Indian Bueng* is plainer than that I speak of; yet it has as fatal Effects: It is nothing but pure Hempseed, and the Skin and Leaves of Hemp, beaten and infused together, without Seed of Poppies. Oftentimes they put
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in nothing but the Leaves, and then 'tis soon ready, for they only beat the Leaves in a Wooden Mortar, with a little Water, and when 'tis beaten to Powder, and the Water is thick, they drink it. The *Mahometans* only use it, and some Sects among the *Indians*; the *Banjans* continuing to forbid the Use of it, by Reason of its pernicious Effects on the Brain: But in all Sects, none but the Scum of the People drink of it, especially the Beggars, and Mumpers; they never miss taking of it once a Day, except upon a Journey, for then they take it three or four times a Day, and by the Virtue of that Drink, they walk more Briskly and Nimbly. I just now told you, that in *Persia* they sell that Drink in Publick-houses, as they do Coffee; but they seldom resort thither in a Morning; between three and four a-Clock in the Afternoon you see them full of Men, who seek in that infatuating Liquor some Relief to their Troubles, and some abatement to their Misery; the Use of it becomes Mortal in Time, like that of Opium, especially in the cold Countries, where its mischievous Property sinks the Spirits so much the more; the constant Use of it alters their Complexions, and weakeneth wonderfully both the Body and the Head; and when the Operation is over, he who before kept on Laughing, Jestings, and playing the Jack-Pudding, falls down on the Ground

Ground suddenly, and looks like a dying Man ; about an Hour after he recovers by Degrees. The Habitual Use of that Stuff is also as dangerous as that of Opium ; those who have once contracted an Habit of that Drink, being no longer able to live without it, and being so knit to it, that they would die for Want of it.

The Seed of Hemp has more Virtuethan the Leaf, and the Skin has more than either.

In the Year 1678. being at *Surat*, two *English* Ladies looking out of the Window, saw a *Sakirer* Beggar pounding some of those intoxicating Leaves, which they had a Fancy to taste, enticed, either by the Colour of the Leaf, which was of a charming Green, or by one of those fantastical Whims, which possess Women some times ; one of their Servants brought each of them a small Glass full of it, and to allay the Strength of the Plant, he put in it some Sugar, and some beaten Cinamon, about four Hours after, they begun to be affected with that mad and comical Drunkenness, which is the infalible Effect of that Portion, then they were taken with a Laughing Fit, and with a Humour of Dancing, and telling Stories, without either Head or Tail, till the Potion had perform'd its Operation.

There is another inebriating Decoction, which is also forbidden by the *Mahometan* Reli-

Religion, and even stricter than the rest, because the Consequences of it are still more Prejudicial, and more sudden than the Poisons of the Poppy. The *Persians* call it, *Tchorie*, it is made of a Flower, like that of the Hemp.

The *Persian* Vinegar is not made of Wine, for Wine is forbidden, but it is made of Grapes, of Pomgranat-Juice, of Willow-Water, and of Palm-Tree Water, in the Places where that Tree grows, *Iracon*-Oil, in the Number of Liquors; there are several sorts of it in *Persia*. First, there is Olive-Oil, which is scarce, because it is only made in the Province of *Hircania*, and is good for little, because it is ill-made, and spoils also in the Carriage, which makes it thick, and brackish. The Olive-Trees of that Province are extraordinary large, the Reason of which is this; when the Inhabitants plant them, they usually plant three or four together, which in time join close, and grow together, and make but one Stock; that Invention came from *Mesopotamia*, where they set in that Manner several young Olive Trees, twisted round, which grow together, and make but one Tree, of a prodigious bigness. The *Persians* do not care for Olive Oil, having several other sorts at a very easy Rate, that are very good. The most delicious, is that they call *Ardé*, it is very sweet, very clear, and of the finest yellow

yellow Colour in the World? It is made of a Seed call'd, *Koubeek*, the Flower whereof is of an Orange Colour, and it is supposed to be the Wild-Saffron, the Oil of *Chirbac* is more common, but is not so good, as that of *Ard*, and grows Strong in few Days; they draw it out of a Seed call'd, *Gongeth*, which some fancy to be the *Lesame*: Besides those Eating-Oils, they have Lamp-Oils, viz. Walnut-Oil, and the Oil of a Seed like a small Bean, which the *Persians* call, *Keback*, and *Bedingil*, which they say is the *Ricinus*, or *Ricinum Ameticanum*, or the *Palma Christi Silici*. The Name of *Kebak*, which the *Persians* give it, is probably the same as *Kike*, which *Herodotus* says the *Egyptians* gave to the Seed, whereof they made that sort of Oil; which he says likewise, the *Grecians* call *Pria*. All *Asia* is full of that sort of Bean, which grows on a Plant, commonly a Foot high; but in the Territory of *Is-pahan*, twice as high, and where whole Fields are full of it: It is of a light Grey, stained with Blackish Spots and Streaks, which make the Leaf of it like a Parsly Leaf; the Skin of that Kidney-Bean is as thin as the Skin of a Wall-Nut, and splits in two, like other Beans, and like Almonds. *Diascorides*, and his Commentators say, that that Seed grows on a Tree; but it is a great Mistake, as well as what some of our Books of Travels tell us, that they draw the Oil from it with boiling
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of it. For they draw it with a Mill turn'd round by a Horse or an Ox: The Mill is made of two Wheels less than ours, of three Foot Diameter only: The upper Wheel has a Hole in it, wherein they throw the Beans one by one; and the under Wheel has a small Pipe or Tube to let out the Liquor: That Oil of *Ricinum* is thick and blackish, and in the burning stinks and and is full of Smoak: That may perhaps be the Reason why the *Portuguese* call it *Flower of Hell*: None but Poor People use it.

Lastly, They have in *Persia* the Oil of *Naphte*, which the *French* call *Tear of Mastick*; the *Persians* burn it and use it in Painting, and in Varnish as the *French* do: The best comes out of *Hircania* and the Northern *Media*, on the Bank of the *Caspian Sea*. That Oil drops from the Rocks as clear and as liquid as Water, and thickens afterwards and keeps its clearness more or less, according as the Rocks are more or less exposed to the *East* and *North*, for the Oil of these Rocks is always White; whereas, the Oil of other Rocks grows Brown in time.

C H A P. XVII.

Of Mechanick Arts and Trades.

BEfore I treat of the *Arts and Trades* in particular, I'll make five general Observations with regard to the Subject; Three on the Genius of the *Eastern* People, to shew what they understand and are capable of understanding, in all that relates to Arts and Man's Industry; afterwards another on the Method of the *Eastern* Artificers; and lastly, another on the Polity of the *Persian* Artificers.

The first is, That the *Eastern* People are naturally Soft and Lazy, they work for, and desire only necessary things. All those beautiful Pieces of Painting, Carving, Turning, and so many others, whose Beauty consists in an exact and plain imitation of Nature, are not Valu'd among those *Asiatics*: They think, that because those Pieces are of no use for the occasions of the Body, they do not therefore deserve our Notice: In a Word, they make no account of the making of good Pieces; they take notice only of the Matter, which is the Reason that their Arts are so little improved; for as to the rest, they are Men of good Parts, have a penetrating Wit, are Patient and Sincere,
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and would make very skilful Workmen, were they paid liberally.

The second Observation is, That they are not desirous of new Inventions and Discoveries; they think they enjoy all the Necessaries and Conveniencies of Life, and rest Contented, choosing rather to buy Goods from Strangers, than to learn the Art of making them: 'Tis well known how much Money the *Turks* and *Persians* lay out in Watch-work, especially the *Turks*, who lay out at least a hundred and fifty thousand Crowns a Year, to my certain Knowledge; yet the *Turks* do not go about to learn that Trade which they see so Profitable, nor Paper making, tho' absolutely Necessary; nor many such-like Trades. Neither is there in *Persia* one single Native that knows well, how to mend a Watch. They have desired a hundred times to have Printing-Houses; they acknowledge the Usefulness and Necessity of them; they see the Advantage and the Profit of them; yet no body undertakes to set up one. The Brother of the Great Master, who was a very Learned Man, and the King's Favourite, would have engaged me, in the Year 1676, to send for Workmen to teach them that Ingenious Art: He shewed His Majesty the *Arabick* and *Persian* Printed Books I had given him; whereupon a Contract was made; but when they should have laid down the Money, all was broke

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off. In the *Indies* likewise great Guns are much in use; all the Strong Holds are stored with them; all their Armies carry some into the Field; even great Retinues have some Ordnance with them, both Iron and Brass; yet the Casting Trade is still a Secret among them, and they had rather send into *Europe* for Guns, than employ both *Europeans* and *Turks*, who offer their Service every Day to cast some.

The third Observation is, That the hot Climates enervate the Mind as well as the Body, lay the quickness of the Fancy, necessary for the invention and improvement of Arts. In those Climates the Men are not capable of Night Watchings, and of a close Application, which brings forth the valuable Works of the Liberal, and of the Mechanick Arts. 'Tis by the same Reason likewise, that the Knowledge of the *Asiaticks* is so restrained, that it consists only in learning and repeating what is contain'd in the Books of the Ancients; and that their Industry lies Fallow and Untill'd, if I may so express my self. 'Tis in the North only we must look for the highest improvement and the greatest perfection of the Arts and Sciences.

The next Observation I am to make on the Method of the Eastern Artificers, is, That they need but few Tools about their Work. 'Tis certainly an incredible thing, in our
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Country, to hear how easily and conveniently these Workmen set themselves up and Work at their Trade: Most of them have neither Shop nor Shop-Bench; they go and work wherever they are sent for; they sit on the bare Ground, or on an old Carpet in the corner of a Room, and in a Moment you see the Board up and the Workman at Work sitting on his Breech, holding his Work with his Feet, and working with his Hands: The tinner's of Kettles and Pans, for Instance, who use so many things in *Europe* about their Work, go to People's Houses in *Persia*, and work there for the very same Charge: The Master, with his little Apprentice, brings his whole Shop with him, consisting in a Sack of Coal, a pair of Bellows, a little Sodder, some *Sal Armoniack*, and some bits of Pewter in his Pocket. When he is come, he sets up his Shop wherever you please, in the corner of the Yard, or of the Garden, or Kitchin, without any occasion for a Chimney: He makes his Fire against a Wall, that he may set up his Pans against it when he warms them; he lays his Bellows on the Ground, and covers the Pipe of them with a little soft Clay shaped like a Vault, then sits to his Work as well contented as if he was in the largest and convenientest Shop. The Gold and Silver Smiths, as well as the rest, go likewise and work at People's Houses, tho' one would think

think their Tools are less ramageable, and not so easily removed; they carry a Clay Anvil shaped almost like a Chafing dish, but a little higher: Their Bellows is but a plain Kid-Skin, with two bits of Stick at one end of it, to stop the Hole that draws in the Air; and when they would blow it, they tie a small Pipe at the other End of it, which they run into a Forge, and blow with the left Hand: They take those Bellows drawn up like a Bag, out of a Leathern Bag, which serves them instead of a Filing-Skin, in which they lay up also a pair of Pincers, an Ingot-Mold, a Wiredrawing Iron, an Anvil, a Hammer, some Files, and other small Tools: The Master carries the Bag, and the Apprentice the Forge, and you see them go in that manner wherever they are sent for, and go back at Night with their Shop under their Arm. When the Workman is going to melt some Metal he makes his Crucibles as he wants them; and when he sets himself to work, he fastens the Skin to the Forge, and sets the Anvil down by him, and works in his Cap. The Reason why they have their Work done at Home, is because they won't trust the Workmen, and would see whether things be done according to their Mind.

As to the Polity of the *Persian* Tradesmen, which is my fifth *Observation*, will inform you of one thing only, That

the Trades have every one a Head to the Company elected out of their Body, who is appointed by the King; and that's all their Government. Yet strictly speaking, they do not form a regular Body, for they never meet. They have neither Guards, nor Visitors, but some few Customs only, which the Head of the Trade Causes to be observed; as for Example; That there be always a due Distance between the Shops and Tradesmen of the same Trade, except in the Places which are particularly designed for one sort of Work. Whoever is about to set up a Shop in any Trade, goes to the Head of the Trade, give his Name and Place of Abode to be set down in the *Register*, and pays some small Fee for it. The Head never enquires of what Country the Tradesman is, nor who was his Master, nor whether he understands his Trade. The Trades likewise have no Restrictions, to hinder one from incroaching upon another. A *Tinker* makes Silver Basons, if they are bespoke; every one undertakes what he pleases, and they never Sue one another upon that account. There is likewise no binding of Apprentices among them, and they learn their Trades for nothing: Far from it; the Boys that are put out 'Prentices with a Master have Wages the very first Day they go to him. The Parents make an Agreement between the Master and 'Prentice for so much

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per Day the first Year; a Half-penny, or a Penny a Day, according to the Age of the 'Prentice, and the Hardship of the Trade; and the Wages encrease now and then, according to the 'Prentices's Improvement. The thing is still without any mutual Confinement, with respect to Time, as I have said; the Master having always the Liberty to turn away his 'Prentice, and the 'Prentice to leave his Master. There it is indeed that Knowledge must be stolen; for the Master thinking on the Profit he may reap by his 'Prentice, more than on teaching him his Trade, doth not trouble himself much with him, but employs him only in those things that relate to his Profit. The Trades are bound to the King's Average, i. e. to do the King's Work when they are order'd; and the Trades which are not employ'd in that Work, as the Shoe-makers, the Cap makers, the Drawer-makers, pay a Tax to the Place call'd *Cargh Padcha*, i. e. the King's Expençe.

I come now to Arts and Trades in Particular, and shall begin with *Husbandry*. I have already observed the Saying of the Young *Cyrus*, That the *Kingdom of Persia* is of so large an Extent, that *Winter and Summer happen there at the same time*. So that you will easily believe what I am going to say, viz. That they Sow and Reap at the same time. And what is observable again,

you may see that great Variety in sixscore Leagues riding only. I observed at leisure, that wonderful Variety in the Year 1669, coming from the *Persian Gulph* to *Ispahan* in the Month of *February*. After three or four Days Journey from *Ormus* to *Laar* in *Caramenia*, I found them Reaping; as I went on further, I saw the Corn grow every Day greener: And lastly, twenty Days ride beyond, I saw them Sowing of it. Harvest begins in *June* at *Ispahan*, which is about the Center of the Kingdom; but the fruitfulness of the Soil depending chiefly on the Water throughout the whole Kingdom, I shall tell you before I go any further, how the *Persians* get it, and how they convey it from one Place to another.

They divide, in *Persia*, the Water into four several sorts; two on the Ground, which are the River Water and Spring Water; and two under Ground, *viz.* That of Wells, and that of subterraneous Conduits. They dig at the foot of Hills for Water, and when they have found a Spring, they guide it in subterraneous Conduits to ten Leagues distance, and sometimes further, down Hill all the Way, that it may run the swifter. No People in the World know better how to Husband Water than the *Persians*. Those Conduits or Channels, are sometimes near fifteen Fathom deep; and I have seen some of them of that depth: They are easily

sily measured, for at every ten Fathom distance, there are Vent-holes, the Diameter whereof is as big as that of our Wells. One of my Neighbours at *Ispahan*, Son of the Visier of *Corasson*, alias the Ancient *Bactriana*, has often told me, that his father had found in the Register-Books of the Province, that there had been formerly forty-two Thousand *Kensses*, and that some of the Wells were unfathomable; and that by report, they were seven hundred and fifty *Gueze's* deep. The *Gueze* is the *Persian* Ell, which is four and thirty Inches long: At that rate, they would be three hundred and fifty four Fathom deep, which is incredible. However it may be inferr'd from thence what numbers of Conduits there is all over the Kingdom, and their wonderful Art in making of them. I was told also in *Media*, that in the space of sixty Years only, the number of those underground Conveyances was grown less by four Hundred than it was. There is certainly no Nation in the World that understands so well the way of Undermining, and making Conveyances under Ground, as the *Persians*. Those subterraneous Ways are usually about nine Foot deep, and three Foot broad.

Besides the River and Canal Water, they have Well-Water almost throughout the whole Kingdom: They draw the Water with Oxen in great Leathern Pails, which commonly hold near two hundred and

fifty pound weight: The Pail has at the bottom a Leathern Pipe about three Foot long, and half a Foot Diameter, which is turned up with a Cord tied at the top of the Well, to hinder the Water from running out: The Ox draws up the Pail by a thick Rope, which turns round a Wheel three Foot Diameter, fastned at the top of the Well like a Pulley, and brings it to a Balcon hard by, wherein it empties itself out of the Pipe, then the Water afterwards branches out into the Lands. *Note*, that they make the Ox draw down a Descent about thirty Degrees below the Horizon, the Gardiner sitting on the Rope to ease himself, and the Ox likewise; so that the Contrivance, tho' a Rustick one, is easy both in the Performance, and in the Expence, requiring one Man only to manage it.

As to the distribution of the River and Spring Water, it is made Weekly or Monthly, as occasion requires, in this manner: They lay on the Canal, which conveys the Water into the Field, a Brass Bowl round and thin, with a little Hole in the Center of it, whereat the Water comes in by Degrees, and when the Bowl sinks the Measure is full, and they begin again, till the quantity of Water agreed upon, be all run into the Field. The Cup is commonly near three Hours before it sinks. They make use likewise of that Contrivance in the *East*, to measure the Time by: 'Tis the only Clock and Sun-

Sun-Dial they have in several Parts of the *Indies*, especially in Forts, and in Noblemens Houses, where a Guard is set. The Gardens pay so much a Year for Water so many times a Month; the Water never misses coming on the Day appointed; then every one opens the Canal of his Garden, to let in the Water: As they water a great part of a Garden at once, it would be very easy to let in more Water into one's Garden than one ought to do, and so keep it out of another's; but that kind of Cheat, is strictly forbidden, and the guilt of it is severely punished. The better to understand how the Water is distributed, you must know that every Province has an Officer appointed over the Water of the said Province, who is called *Mirab*, i. e. *Prince of the Water*, and orders the distribution of it every where very exactly, his Men attending constantly at the Brook's and Streams, to let it into the Lands and the Fields, according to his Order. It is a very profitable Office: The Officer of *Ispahan*, for Instance, gets by his Place four Thousand *Tomans per Ann.* or sixty Thousand Crowns of *French Money*, without reckoning his Deputy's Profits. The Land and Gardens of that Royal City, and of the Neighbouring Parts, pay twenty Pence a Year to the King by *Grib*, which is their common Land Measure, and is less than an Acre, for River

or Spring Water, for the other Water is free. Besides the constant Duty of Twenty-pence *per Girib*, there are the ordinary and extraordinary Presents made to the *Mirab*; for Instance: When any Body wants Water, he must go and complain to him: He usually answers, that there is no Water in the Country: But as soon as one has made him a Present (for no Body fails doing it, lest the Fruits and the Corn should be spoiled) the Water comes in plentifully. River Water and Spring Water, differ in the Rate, the latter being cheaper than the other, because it is neither so muddy nor so sweet.

They Plough with a Share drawn by lean Oxen (for the *Persian* Oxen do not grow fat as ours do) Yoked, not by their Horns, but with an Arch and a Breast-Leather. The Plough-share is very small, and the Coulter doth but scratch the Ground as it were: As fast as the Ground is turned up, the Ploughmen break the Clots with great wooden Mallets, and with a small Harrow; then with a Spade they smooth the Ground, and mark it out into Squares, like the Grass-Plots in a Garden, and make the borders of them a Foot high, more or less, according to the quantity of Water it requires. The Rule they observe in watering the Squares, is to let it be high enough for a Duck to swim in; and that is the way of watering their Gardens every Week.

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The most common Corn in *Perfia* is *Wheat*, which is very good, and very clean; and *Barley*, *Rice*, and *Millet*, whereof they make Bread in some Places, as in *Courdestan*, when their Corn happens to be spent before Harvest. They sow neither *Oats* nor *Rye*, except, in the Places Inhabited by the *Arminians*: Their *Rye* is sown for some particular Occasions in Lent. *Rice* is the most general Food of the Country, and the most delicious, as has been already observ'd. The *Persians* Wonder our Noblemen do not eat it, and say, that *God has kept from us the wholsomest and pleasantest Food in Nature*. That Corn grows up in three Months time, tho' they transplant it after it is Bolled: For at first they sow it as they do other Corn, then they remove it one Stalk after another into a well soak'd and muddy Ground; for it must be kept constantly water'd; and that's it that makes the Air so unwholsome where it grows, because there breed abundance of Insects in that muddy Water, such as Toads, and others: And when they would have the *Rice* to ripen, they turn away the Water and drain the Field; then the Insects die and infect the Air. The *Rice* ripens after it is laid dry, in eight Days time.

Besides

Besides the way of watering the Land, used by the *Persians*, they have likewise the way of Storcoration, so much esteemed formerly by the *Romans* in Husbandry. That is it where with they improve their Land in *Persia*, instead of Horse-Dung, which they use to litter their Horses with, as has been said. The Country-men heap up together all the Filth and Dirt of the Streets, fill Sacks with it, and carry it Home on their Asses, which doth not cost them much, for otherwise they would go back empty. The *Persian* Towns have no common Sewers, every House has one near it, or instead of it, a hole in the Ground a foot deep, which is also their House of Office. The goers and commers do not perceive it at first, the dryness of the Air dispelling the ill smell. You see the Countrymen, as soon as they have unloaded their Asses or Mules in the Market, clear the Privies, and load their Beasts with the Filth. The Houses which have not a Sink-hole in the Street, let, as it were, their Dung by the Year to some trusty Countrymen, who present the Master every Year with some Fruit, for allowing them a free egress and regress to the House. They come to them constantly every Week, especially to the great Houses, where they had rather load their Beasts than elsewhere. The *Melons* and *Cucumbers*, which require
very

very hot Dung, they warm with Pidgeon and Man's Dung. The Countrymen say, there is a remarkable difference in the Fruit, that grows in the Beds dung'd, with the Excrements of great Flesh-eaters, and Wine-drinkers, as the *Europeans* are; they do not lay that Dung on the Land as it is, lest it would scorch it with its heat; they throw it into a great Pit in their Yard, all the Summer long, and when the Pit is half full, they fill it up with Moulds, the Rain and Snow that falls on it incorporates them together, they let it lie so for the space of two Years, then use it. They reckon three different sorts of Dung; that which they gather up higgledy piggledy; that which the Countrymen get out of Sinks and Privies, and is unmix'd, and the Pidgeon Dung.

With the help of that Manure, the Land, whether Sandy, Stony, or Clay, is made capable of all sorts of Seeds; and there is some Land that bears Barley twice a Year. In the Neighbour-hood of great Cities, the Land never lies Fallow; as soon as one sort of Fruit is gathered, they set another. Two or three Years after the Land has been Dunged, it grows dry; but they Dung it again presently, and Water it, and then it recovers its former Fruitfulness.

They do not Thrash the Corn with Flails in Barns, as we do, but they take it out of the Stalk in this Manner, They gather up the
Stalks

Stalks into round Heaps of about forty Foot Diameter, not fearing (as we do) either Thieves or Storms, then they lay down part of them with Forks, and draw over them small Sledges with Iron Wheels; the Sledge is about three Foot long, and two broad; the top of it being higher than the bottom, is, as it were, a Seat for the Cartman, the Bottom, of which is made of four Pieces of Wood, laid square, has a cross them three round Sticks, and sometimes four, which are instead of Axle-Trees; those round Sticks are like our Pastry Cooks Rolling Pins, and go in some Iron Wheels, made something like the Wheels of our Jacks, but that they are dented sharp, most like the Teeth of a Saw; they put any Beast to that Cart, either a Horse, an Ass, an Ox, or a Mule, and set on him a little Boy, who puts him to a full Trott; those Wheels break and cut the Straw, and squeeze the Corn out of the Ears, without breaking it, because it slips between the Teeth; some Men, who stands by, thrust the Straw under the Sledges, and the Corn being the heavier remains at the bottom, as I have already observ'd; they draw seven or eight Sledges one after another, over one Heap, according to the bigness of it, and each Beast runs round it, three or four Hours together, then they take it out of the Sledge, and without covering him, he sweats; they un-

unhood-wink him, and Fodder him, putting another Beast to the Sledge, in the Room of him; when the Straw is cut in that Manner, it serves for Fodder to all Carriage Beasts: For in *Persia*, there is no Hay, the Country is too dry, and too hot, to bring any; besides, that Straw is better and cooler for them. In some Countries, the Horses, Oxen, and Mules, run round the Heap, and tread the Corn out of the Ears.

Rice is not so easily shell'd; Men who have a great many Slaves, make them beat it in a Wooden Mortar, but they commonly make use of a Machine, or great Beam, which falls on the Rice that lies in a Hole, made in the Ground, laid with Bricks, about three Foot Diameter, and three Foot Deep; the Beam is four Foot long, one of the Ends of it holds by an Hinge, being fasten'd like an Axle-Tree, at the other End is a thick Iron-Ring, half sharp, of about four Inches Diameter; a Man raises the Beam with treading on the Breech, and the End of it falls on the Rice, thro' the Iron Ring, which breaks the Shell of the Corn; the Art consists in saving the Corn, and not breaking it. The Whitest Rice being the most valued, they rub it after it is shell'd with Flower and Salt, mixed together.

What I found most Observable in their Husbandry, is the way of dressing Vines in *Armenia*, in *Media*, and in their adjacent Parts;

Parts; the Winter being there very sharp and long, they lay their Vines in the Ground all Winter long, and in the Spring, they uncover them. That Art might perhaps succeed very well in *England*, and in all other cold Countries in *Europe*. I have observ'd in my Travels from *Paris* to *Ispahan*, that in *Georgia*, and in the *Eastern Herkania*, they do not dress their Vines; they grow round great high Trees, and bear for all that, the most delicious Grape, of which the best Wine in the World is made. Take Notice here, that throughout the Kingdom they do not prop their Vines, because the Stocks of them are very large, being about eight Inches Diameter. The Grapes that grow at *Casbin* are the biggest I ever saw, and the best in the World; they grow in a very hot and scorching Climate, yet after the Vine hath Blossom'd it doth not Rain one Drop on it, neither is it Water'd.

When they find an Ant walk, or some other Insects, that go to gnaw the Stock, or eat the Fruit, they scrape the Foot of it, and lay some new Mould round it, and that turns away the Insects from it.

Their way of Rearing Melons is likewise very Curious; therefore they have the best Melons in the World, except perhaps those of *Balk*, and of other Places of little *Tartary*, which some Men like better; they Rear 'em up in the open Air, and never in Gardens,

Gardens, finding they are smother'd there ; that is very far from covering them with Glaz'd Frames, and with Bells, as we do. They sow the Melons in Mould, mix'd with Pidgeons Dung, and as soon as they are knit, they lift up the Shanks of them, and lay them on Beds, that the Water that runs into the Field may not touch them ; when they begin to be as big as a Walnut, they take from the Stalk the most backward and smallest of them, and suck off with their Tongue a kind of Down, that grows on the Rind, which holding the Dust, that the Wind and Sun raise upon it, makes in Time a caustick Skin, which wasts the Moisture of the Fruit, stops its Growth, and takes away its Sweetness. When the Melons are grown as big as Apples, they lift up the Stalks of them again, and lay them on a little Bank, that they may be the more exposed to the Air, and the better secured from Wett ; they now and then uncover the Roots of them, about three Inches deep, and lay about them some Pidgeons Dung, which they cover again with Mould, and then Water them ; they do it to quicken the Root. Their Melons have all of them a fine smooth Skin, not divided into Ridges, as ours are.

The Rearing up of the Palm-Tree is also remarkable ; when that Tree is four Years old, which is a very tender Age for a Tree that lives two Ages, as I have observ'd
T else-

elsewhere; they dig a Hole close by the Tree, but not so close as to uncover the Root of it, and after they have dug near thirty Foot deep, slanting, they throw into that Hole a great deal of Pidgeons Dung, and other Dung, and fill it up; the Intent of it, is to make the Tree bear good Fruit; when the Trees are grown big enough to bear Fruit, they take in Blossom time, Sprigs of the Male Palm-Tree Blossoms, and Graft them on the Top of the Female Palm-Trees, just where they Bud, and as it were in their Womb: It has the same Effect as Seed, and they say that without it, the Fruit would be but small and dry.

I come now to the *Persian* Architecture, I mean their way of Building.

The *Persian* Houses are not built of Stone, not because Stone is scarce, but because it is not a proper Material to build with in hot Countries; neither are they built of Timber, except the Ceilings of great Houses, and the Columns and Pilasters that bear 'em up; the Material is Brick, either hardned in the Sun, or burnt in the Fire; and forasmuch as their Houses are but Plaister'd over, they are very far from affording so noble a Prospect as ours do; but within they are very Convenient, and look very Airy; they seldom make stately Porches, or outward Ornaments to them. The way of the Country is very contrary to those Pieces of Archi-

Architecture, made for Shew : Far from that, you see in most Houses, about six Foot within the Entry of the House, a Wall, as high and as broad as the Entry, which is, as it were, a Skreen, to hinder the Goers and Comers from looking into the Yard. The Houses have commonly no Rooms, but Ground Rooms, those which have Upper-Stories, have but one, and their Ground Rooms are so much the lower Roofed : 'Tis the way of all the *Eastern* Countries, and it would very likely be the way of ours, had not the Dampness of our Climate obliged us to remove from the Ground ; whereas, they scruple not in the *East*, and especially in *Persia*, to build low, and even to build under Ground, as it is practised in the cold Parts of the Kingdom, because the Air being clear and dry, the Low Rooms are consequently as wholesome as the Upper Rooms. Our constant Custom of Lodging in the first and second Floors incapacitates us to judge of the Inconveniency of going up and down continually, and was it not for that, we would find that Inconveniency as troublesome as it seems to be to the *Easterlings* : But it is time you should be a little acquainted with the Materials us'd among them, in the Construction of their Edifices.

The Tiles or Claybricks, are made in thin Wooden-Moulds, eight Inches long, six Inches broad, and two Inches and a half

thick. The Brick-makers tread the Clay with their Feet, they usually blend it with pounded Straw, cut small, to make it stick the better, and that the Bricks and Tiles which are made of it be not brittle, and may last longer; they draw afterwards their Hand over them, to smooth them, after they have dipt them in a Tub of Water, mixed with Straw cut smaller than the first; they take out the Mould, and set the Tile a drying, which is done in three Hours time, then they take them up, and lay them one against another, where they make an end of drying. Those Tiles cost but eight or nine Pence a Hundred at the Place where they make them, but if you have them made at Home, and find Materials, you give but about three Pence a Hundred. The poor People make their Tiles without Straw, except a little on the top of them.

As to the burnt Bricks, they are made of two Parts Clay, and one Part Ashes, well work'd together in Wooden-Moulds, bigger than the Tile-Mould; they lay them several Days in the Sun a drying, then they set 'em in a great Kiln, sometimes twenty Cubits high, one against another, at some distance, which distance is filled up with Plaster; they stop the Oven, and keep Fire in it three Days, and three Nights together. Those Bricks are red and hard, and cost about a Crown a Hundred.

Their

Their Plaster, which is call'd *Guetch*, is not like ours in every Respect, it is neither so fine, nor so white, how well soever it may be prepared; they fetch it not from the Places where it is made, as we do, for they have none amongst them, they take it out of the Mountains in large Stones, and in great Plenty; they burn it, then pound it, or bruise it with a great Grinding-stone, thicker than a Mill-stone, but not so broad by two Thirds of the Diameter, it turns round on its Back, and a Man always stands by, with a Shovel, to throw the Plaster under the Grinding-stone. The Countrymen bring Plaster, especially in Winter, because then they have little to do at Home, and want Dung for their Land. They have also Plenty of Lime, and they bruise it with their Feet, without being burnt: Besides Lime, they have also a white Earth, which they get in the Stone Quarries, in small Bits, like Plaster; that Earth dissolves in Water as soon as 'tis put into it; they Whiten Houses with it, and it does incomparably better than the Plaster. The Houses of the common People are Painted with a brown Colour, made with a sort of Earth call'd, *Zerd guill*, i. e. yellow Earth.

Before I go on any further, I will speak two Words concerning the Soil, such as 'tis in the Province of *Parthia*. *First*, it is hard and close in the Surface, three Foot deep;

you find reddish and blackish Streaks, and Veins near three Fingers broad; a little deeper; the Earth is partly Gravel, partly Clay, and under that is quick Sand; next to it you find a solid and hard Soil, and if you dig deeper, you come to a Layer of Flints; beyond which, *viz.* twenty Foot in all from the Surface, you find the Water; the Wells are seldom deeper than five and twenty Foot.

At *Ispahan*, which is the Metropolis of the Empire, the Soil is naturally Clay, and as weighty as a Rock, so that if the Place where they build be Virgin Ground, which was never dug up, the *Persians* build upon it without any Foundation at all; but if the Ground has been broken up before, they dig sometime three Cubits deep, before they come to hard Ground, and they fill the Foundation with Clay Bricks, laying between every Layer of Brick a Layer of Plaster; those Bricks are made of the same Clay which is dug out of the Foundations; then they begin to build the Wall with those Clay Bricks, which they do over with Clay, mixed with *Straw*, and *Kagnil*, i. e. Mud and Straw, made of the same Material as the Bricks; the Wall is built by Layers, which they let dry, before they lay a new one on, and it is built so, that the higher it rises, the narrower it grows; the top of the Wall is cover'd with a Layer of red Bricks,

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Bricks, to keep out Water the better, or else it is overlaid with those Tiles bak'd in the Sun, laid close at the Top, and hollow at the Bottom, that the Water may run off. All their Walls are very thick, yet more or less, according to their highth; the Foundation of the most substantial Houses are of red Brick, a Foot above the Surface of the Ground: In that Manner are built the Walls of Yards, Gardens, and of all sorts of Inclosures; those Houses are overlaid with Lime and Plaister, well mix'd and beaten together, which makes a wonderful hard Cement, because the Plaister is a little Stony, even when it is beaten, but it is not so white as ours. I have not seen in any Part of the World higher Walls than in *Persia*; they outdo those of the most private Monasteries, especially the Walls that inclose great Mens Houses, and that's the usual Token whereby they know the Palaces in this Kingdom.

The Top, or Covering of a House, is always vaulted, they cannot build it otherwise, unless they build it of a Timber Cieling: That's it that has made the *Persian* Bricklayers so Skilful in making of Vaults and Domes. There is no Country in the World where they make Domes, both so high and so stately; their Skill in that sort of Work appears in that they use no Scaffolds, to make the small Arches and the little Domes, as they do in *Europe*. The Vaults of the Houses

are built low, and flat, because they commonly make Terraces on the top, by filling the space between the Cupolas, and levelling of it, that they may take the fresh Air, and lie there : But in Houses of the common People, they let the Vaults lie as they are, and don't fill the space between them, without they are overcast with Mortar, like the ordinary Walls, or done with Brick, the better to keep them against Snow and Rain. They set round the Terraces of all substantial Mens Houses, Rails, about three Foot and half high to lean on : As for the House-Floors, they are made either of plain Earth, or of Brick, or of Plaster ; but commonly they are made of Earth only.

The Shell of the House being finished, they set about the inside of it ; they overcast it first with the Mortar, call'd *Kaguil*, then put on a Layer of fine Plaster, then they whiten it, or do it over with beaten Talcum, which is a Dust of the Stone Talcum, blendid with Lime, that gives a fine Gloss to the Walls, Vaults, and other Things that are overcast with it, for you would think that those Walls are Silver'd over ; therefore the *Persians* call that Dust *Zer, varac*, i. e. Leaf Silver.

As to the Ornaments, the most common are those of Painting which I have treated of before. They seldom have any Carv'd-work, and what they have is only Flowers,
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and Foliage, which they rough Carve in the Plaster, with the Chisel; the Rais'd-work being pretty flat, remains white; and the Ground is greyish; they Paint that rough Carving, and afterwards lay Gold and Blue on it, which much set off those Ornaments. I have already observ'd, that the Moresk-work, done on the Houses, is very Beautiful, and looks Charmingly; the clearness of the Air contributes much to it; for it hinders the Colours, which of themselves are already wonderfully bright from fading: I have seen Colours no where so fine as in *Persia*, for the Beautifulness, Duration and Thickness both of the Natural and Artificial Colours. The dampness of the *Eu-ro-pean* Climates spreads a Mist over the Colours, which deadens and dulls them; so that it may be said, that those who have never visited the *Eastern* Countries, are Strangers to the shining and bright Part of Nature.

As to the inward Shape and Contrivance of the Houses, the Noblest are commonly raised between two and four Foot above the Surface of the Ground, with four Fronts, that Face the four Cardinal Winds. A Bank about eight Foot deep, encompasses the Body of the House, which contains commonly a small Parlour in the Middle, with four large Parlours round it, open at the Top, which look like great Porches or Portico's, in which
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from thirty to forty Persons, and sometimes a hundred, may sit round on a Line. Those great Porches are parted from the little Parlour but by Sashes, or thin Doors, which are likewise instead of Windows, reaching from the Ground to the Vault. Take Notice, that the Arch begins commonly at half the height of the Wall; the Houses are all open in Front, or only shut in with Sashes; at the Corners of the Porches are little low Rooms or Closets, made of bare Walls, without Windows, the Light coming in at the Doors, which are wide and open, with two Leaves, that fold over one another, like Window-Shutters. The Stateliness of the *Persian* Houses consists in being so open at the Top, that one sitting within side of the House, may sit as cool as if he sat without Doors. That Manner of Building looks very handsome, and very convenient in *Persia*, where the Winter is short, and the Air is dry, hot, and clear; but it would not agree with us *Europeans*; the dampness of the Air would soon have ruin'd those Clay-Houses; they make in the Parlours, or Winter Porches, and in the Rooms adjoining, small Chimneys, the Mantle-Trees whereof are but about three Foot high, and about two Foot broad, in the Shape of a Semi-Circle, and which reaches down low enough to keep in the Smoke; they burn the Wood upright in them; they make the Chimneys so small, both because

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Wood is pretty scarce in *Persia*, and because they usually warm themselves in a sort of Chaffing dish or Furnace, in this Manner; they make a great Hole in the Floor of those Parlours, and of the Winter Rooms, near twenty Inches deep, and eight Foot Diameter, according to the wideness of the Room; those Holes are cover'd over in Summer with Boards, under the Carpets, and are not seen; in Winter they uncover them, and set over them a Wooden Table, a Foot high, and a Foot wider than the Hole on which it stands, and they spread on the Table one or two stitch'd Coverlets, which hang down half a Yard round the Table; when they have Occasion to use the Furnace, they put in a few Coals, well lighted, and strewed over with a few Ashes, to make them last the longer, then they draw near the Table close to the Hole, and lay the end of the Coverlet in their Laps, as high as their Waste; there they sit very warm, and very easy, and the Heat inclines them insensibly to a sweet Slumber; and they eat in the Winter over that Fire, and lie round it; the *Persians* call it, *Course*, i. e. Seat, because that Table looks like a Seat. In the Houses belonging to the common People, the Windows, which are like our Lattices, are made of the Plain Tree, which is a very fine sort of Wood: But in Noble Men's Houses, they are all Sashes, whereof the Squares are made of a thick

thick waved Glass, to hinder Peoples looking in, and are of all Colours irregularly, and without order, some Red, some Green, some Yellow, and so on; they make also a kind of Windows the Glass whereof is set in Plaster, in the Figure of Birds, or of Flower-Pots, and the rest is of bits of Glass of all Colours in imitation of the natural Colours of what is there represented.

In all Houses, and even in the meanest, there are Basons of Water, the Make whereof is very strong, built with Bricks, overcast with a Cement call'd, *Abacsa*, i. e. black Lime, which in process of time, becomes harder than Marble; they make that Cement with very fine Ashes, taken out of the Hearths of Baths, mix'd with half the Quantity of quick Lime, and with a kind of Down beaten very well together for a whole Day, as tho' they would make an Amalgation; that Down grows on the top of some Reeds, and is so light, that it is carry'd away with a Breath; it is call'd, *Lony*, some say, 'tis the Tipha of the Herbalists: Some Bricklayers bind that Mortar with very fine Flocks, or small Kid-hair; both those Materials are a sure Proof against the Water, and the Fire also; but the Frost cracks them, and makes them scale off; that Mischief is prevented, by draining those Basons in the Winter, and filling them with Tree Leaves, and afterwards covering them with Matts or Carpets: All this

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this is meant of the Basons in the common Peoples Houses; for in rich Mens Houses, the Basons are built of a very hard Free-stone, Edged all round with white Marble.

The Wood-work of Houses consists only in Doors and Sashes, which are fixed without Hinges, or any other Iron-work, in this Manner; They leave at the top and bottom of the Door a round Piece of Wood, and they make a Hole at the top in the Corner of the Lintel, and one at the bottom in the Threshold, where the Pieces of Wood are to go in, and serve instead of Hinges for the Door to turn on, and in that Manner, they hang all the Doors in the *East*, and even in Palaces, as well as other Houses: There were no other sorts of Doors in the famous Buildings of *Solomon*. Thus the Houses in those Countries are built without Smiths as well as without Carpenters; no Iron-work is to be seen in their Edifices, but a Pin with a hole in it, and a Chain and Padlock to fasten the Door with; the *Persians* do not use Iron Locks, their Locks are made of Wood, and so are their Keys, but very different from ours; for the Lock is like a little Harrow, that goes half way into a Wooden Staple, and the Key is a Wooden Handle, at the End whereof are some Wooden Points, also set, which they thrust in at the top of the Staple, and with them lift up the little Harrow.

Harrow. There is no Lead us'd, neither in the Building of the Houses, every thing, and even the Spouts being made of Wood. The Sashes are made either of Squares of Glass, or of Oil'd Cloth, Painted, and very fine and transparent. I forgot to tell you, that they make in the thick Walls, as has been said, Niches a Foot deep, which serve as Shells and Cupboards ; they are contriv'd in several Shapes, and Painted afterwards of the Colour of the Wall ; they are very convenient to set either Flower Pots, Perfuming Pots, Books, or any such like Things on them.

As I have just now described the *Persian* Buildings, it may easily be inferr'd, that they are not subject to Fire ; the *Persians* have no Apprehension of it, and if it catches any where, which happens very seldom, it can but at the worst, consume what is in the same Room ; they are sure, that it will go no further ; and will be put out ; but then on the other Hand, those Houses are much troubled with Water, and if it should soak but three Days in a Foundation, it would cause it to tumble ; so that to take all the Forts in the Country, one would need but overflow them for a Week ; but that is no easy Matter in that Country, where the Water is scarce, and where the Rivers may be turn'd in an Instant out of their natural Channels therefore 'tis upon that Account, that the

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the *Persians* are very careful of their Terraces or Coverings of the Houses, as the chief Part, whereon depends their Preservation. Their Care about them, is to keep always the Rain-Spouts clear, at the bottom, and to sweep the Snow off of the Terrace, when it falls very thick. 'Tis a Sport for the Mob to throw the Snow off of the Houses, and they run up chearfully to the House-top. The young Men of the Ward go up into all the Terraces, one after another, and clear them in a Moment; and to encourage them the more to it, the Musick waits on them all the time. The Bricklayers work with a kind of a Tone, and what's Remarkable in their work is, that when they hand the Tiles or Bricks to one another they put on Gloves, that they may not sully the Bricks with the Sweat of their Hands. I must not forget to tell you also, that they strew Salt on the Beams, Rafters, Cieling, and other Pieces of Timber, to keep the Worms from them.

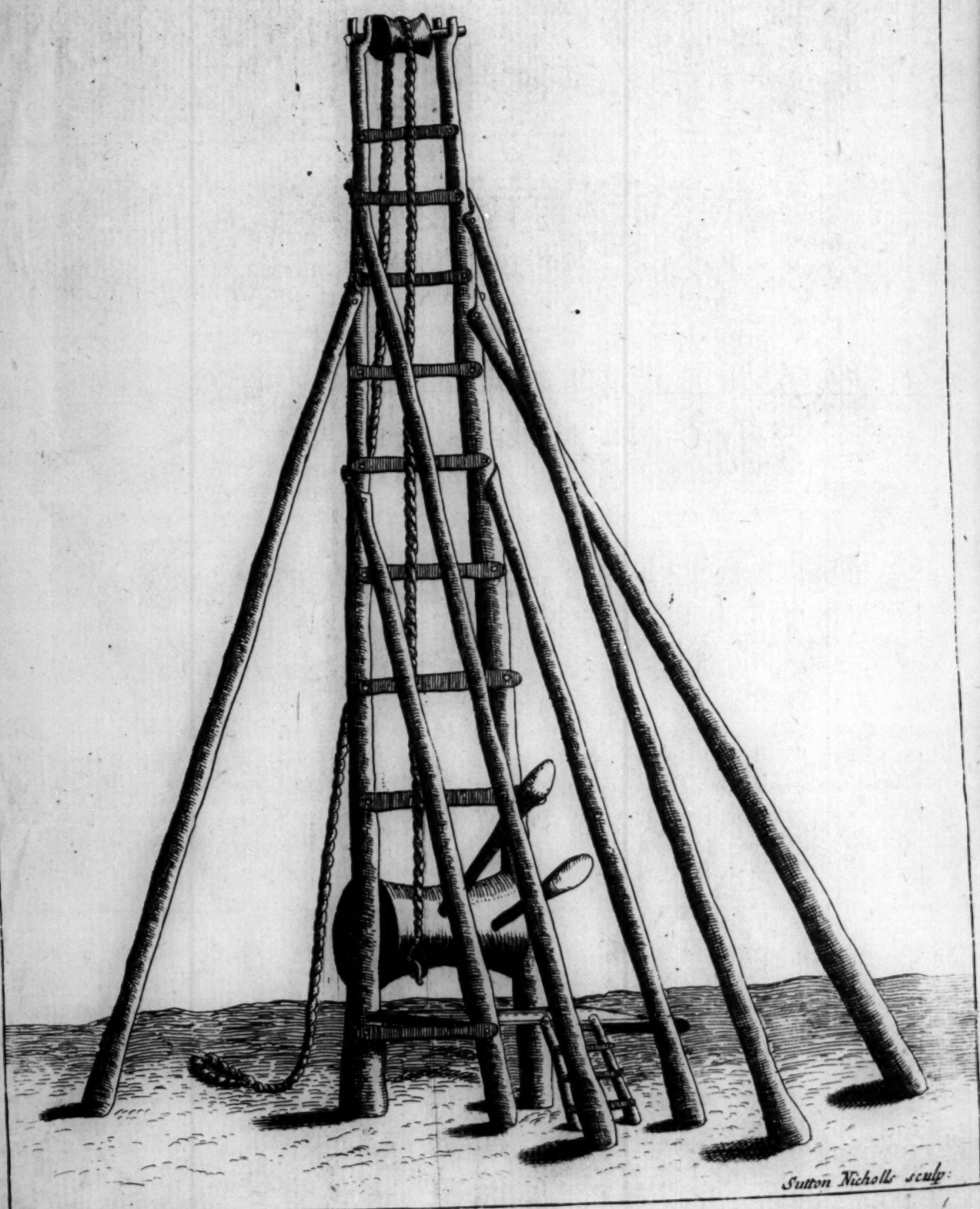
The Houses last as long as they are pleased to repair them, the dry and clear Air contributing to their Preservation; but as I have observ'd elsewhere, the *Persians* do not like their Parents Houses, they love to build some fit for themselves, which is very rational; for, as they say, there is the same difference, between building a House fit for one's Family, or taking one ready built, as between making oneself a Suit of Cloaths, or buying one ready made.

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The Reason of it is perhaps, because they build very cheap ; for they build as it were, a House, with what is taken out of the Foundation ; and the Poor People, who can make Shift with the Shell of the House only, have soon finish'd it. The *Persians* Rate their Houses according to the height and thickness of the Walls, which they measure by the Yard, as they do Stuffs. The King has no Right in the Sale of Houses, but the Surveyor, who is call'd, *Mamar bachi*, i. e. head of the Bricklayers, hath two *per Cent.* for Lots and Sales ; but 'tis very seldom they pay him the full Sums, every one compounding with him according to his Credit or Employment. That Officer has also five *per Cent.* upon every House the King orders to be built ; they appraise them when they are finish'd, and the Surveying Officer, who inspected it, receives for his Fee and Salary, the fifth Part of what the House cost in Building.

I shall observe three Things more, concerning the *Persian* Buildings ; The *First* is, that they Line the Walls with Earthen Tiles, as the *Dutch* do their Chimneys ; The *Second* is, that in the Country, several of their Doors are made of one large Stone, turning upon its Hinges, like the Wooden ones ; The *Third* is, that the *Persian* Houses cost very little in Building, in Comparison of ours.

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They reckon when they Build, that one third Part of the Charge goes for Brick; another third Part for Plaister; and the last third Part, for Wood-work, including the Doors and Windows.

The *Persians* have but indifferent Carpenters; the Reason of it is, because, of the little Wood there is in *Persia*, and of the little Timber they commonly use in Building; 'tis not so with the Joyners; they are very skilful, and very ingenious in composing all sorts of Inlaid-work and Mosaick-work, and they make noble Ceilings in that Kind; they fit them all on the Ground, and when they are done, they raise them up over the top of the Building, on the Columns, that are to bear them up: I have seen a whole one of fourscore Foot Diameter, rear'd up, with the help of a Machine, like the Draught I present you with on the other side, not knowing whether our *European* Workmen have any such; the *Persians* use no other, and they raise every thing with a Pully; they make also Lattices and Rails very well. The Joyners sit on the Ground at their Work, their Plains are not like ours, for they thrust the Shavings out of the Sides, and not out of the Top, which seems to be a more expeditious way; their ordinary Wood is a white Wood, very soft, and without Knots; and therefore very easy to be wrought; they have an excellent Wood,

Wood, that comes out of *Hercania* in long Boards, like the *Norway* Deal Boards.

Not knowing very well what Method to set the other Trades in, I shall divide them into two Classes. The first, of those which the *Persians* understand best, and the other of those they understand least.

Embroidery is one of the Mechanick Arts they are best vers'd in; they do all sorts of Embroidery very well, especially the Gold and Silver Embroidery, either on Cloth, Silk, or Leather. They exceed us in that Art, and the *Turks* likewise, whose Stitching and Embroidery on Leather we so much admire: Their Leather Seams, as well as those of Horse-Trappings among the rest, is so smooth and so neat, that you would take it for Embroidery. Their Leather Pails are also very well sewed, tho' with Thongs of Sheep-skin very indifferently Tann'd. The Gold and Silver Thread they use, is so well twisted, that they would take it for Wire when 'tis wrought, the Silk not appearing in the least.

The Enamel Ware, or *China* Ware, as they call it, is likewise one of the curiousest Manufactures; they make of it all over *Persia*: The finest is made at *Chiras*, the Metropolis of *Persia*; at *Metched*, the Capital of *Bactriana*; at *Yezd* and *Kirman* in *Caramania*, and especially in a Village of *Caramania*, call'd *Zorende*. The Earth whereof that Ware is made, is pure Enamel, both within

within and without, like the *China Ware*: The Grain of it is as fine and transparent as that is; whereby it happens that one is often deceived in that *Earthen Ware*, and that one cannot distinguish it from *China Ware*: Nay, you meet sometimes with some *Persian Ware* that exceeds the *China Ware*, so beautiful and lively is the Varnish of it: I speak still of the new *China Ware*, and not of the old. In the Year 1666, an Embassador of the *Dutch Company*, called, *Hubert de Lareffe*, having brought the King a Present of a great many valuable things, and amongst the rest, six and fifty pieces of old *China Ware*, the King, as soon as he saw it, began to Smile, and ask'd scornfully, what it was. They say that the *Dutch* mix that *Persian Ware* with the *China Ware*, and import it into *Holland*. 'Tis certain that the *Dutch* have improved themselves much in *Persia*, in the way of making *Earthen Ware*, and they would make it still better had they the same clear Water, and the same clear Air they have in *Persia*. The skilful Workmen in *Enamel Ware*, ascribe to the Water the gloss of the Colour, as has been already observed, and say, that there are some Waters that dissolve the Colours and make them spread, whereas there are others that contract and fix them. The Pieces which the *Persian Potters* called *Cacoiper*, or *Earthen Ware Bakers*, make best, are the *Enamel Tiles* painted and cut out in imitation of

Moresk Work. Indeed nothing can be seen livelier and brighter in that Kind, or drawn finer and more regular. The *Persian Earthen Ware* is Fire-proof; so that they not only boil Water in it without breaking, but they even make *Pilo-Pots* of them. It is hard enough also to make Mortars to grind Colours and other Materials in, and Bullet-Molds. The Matter of that fine Enamel is Glass, and little River Pebbles pounded very small, together with a little Mould mixed with them. There is no *Earthen Ware* made in the *Indies*; all that is used there, is Imported either from *Persia*, *Japan*, or *China*, and other Kingdoms between *China* and *Pegu*. There is a Story that the Potters of the Town of *Yezd* in *Caramania*, sent once, by way of Challenge, to the Potters of *Ispahan*, an Earthen Dish that held twelve Pound weight of Water, and weighed it self but a *Drahm*; and the Potters of *Ispahan* sent them back a Dish of the same bigness and form, which held but a *Drachm* of Water, and weigh'd twelve Pound weight. There are some Tradesmen in *Persia* whose Employment is to mend *Earthen Ware* and *Glass*, they join the Pieces together, and sew them with very small Tin Wire, and rub the seam over with a kind of Chalk or smal Lime: A Dish so mended, holds Water as well as before.

The *Gold Wire-Drawers* and *Thread-Twisters*, are very dextrous Workmen. They draw

draw an Ingot, weighing a *Mescal*, or Drachm, nine hundred *Guezes*, or *Persian* Ells long, each *Gueze* being five and thirty Inches long. Their Tools of several sizes, are like our *Wire-drawing* Irons: they wind on Bobins and Drums, and buy at the Mint, the small *Wire* of the bigness of a Pin: Their Thread is the best and the smoothest that can be imagined. All the Art they use to give it that lively and lasting Colour, is to guild the *Wire* very fine and very thick.

I must bring in next the Tanning of *Hides*, especially that of *Shagreen* and of all sorts of *Turkey* Leather: Abundance of it is made in *Persia*, and is exported to the *Indies*, to *Turky*, and to other neighbouring Kingdoms. *Shagreen* is made of an Ass's Rump, and of a Seed called in *Persian*, *Tochm Casbini*, i. e. Seed of *Casbin*, which is black, hard, and bigger than the Mustard-seed, which they use for want of the *Casbin* Seed. The same *Persian* Word signifies Egg and Seed, because the Egg and the Seed are, as it were the same thing. The Name of *Shagreen*, whereby we call all those rough Hide, comes without doubt, from the *Persian* Word *Sagri*, i. e. Buttocks. They call by that Name the Rump of any Beast they ride on: And they give that Name to that sort of Hide, because it is made of an Ass's Rump, as I have said. The Tanners dress course Hides, and dress them with Lime. They use no Bark, but use Salt and Galls instead of it; and

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that's enough in their Country, the Air being hot and dry.

The *Turner's Trade* is also one of the *Mechanick Arts*, which the *Persians* understand very well. They have no Frame for Turning, as we have; their way consists only in a Trendle, to which they fasten whatever they intend to Turn, a Thong that goes twice round the Trendle, and which a Boy holds with both Hands, pulling now one end of it, then another end, turns the Piece about. But when they have but small Pieces to Turn, the Workman needs no help, for with one Hand he stirs the Axis with a Bow, and with the other Hand he holds the piece of Wood. They use no Wimbles as we do, but they use Gimblets of several Sizes, which are instead of them, and which they turn with the same Instrument as they do Wood; 'Tis a piece of Iron flat and sharp at the End, shaped like a Rib, that it may cut the better, halted in a round Handle filled with Lead to make it weighty, about which they put a Strop that goes quite round it, they hold fast the Gimblet with the Left Hand, on the piece of Wood they intend to bore, and turn it with the Right Hand. That is their Mechanick way of Turning and Boring. They lay on Lacker very neatly; the violent Motion of the turning Instrument melting it without the help of Fire: They spread it

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with a Palm tree Stick, because that Wood is porous, and then with a piece of coarse Cloth and a little Oil, they give a wonderful Lustre to their Work, which never goes off: That Lacker likewise is never subject to scaling. Among other things, they make Childrens Cradles extraordinary well. They turn Metals as well as Wood, but they are very far from attaining to the Skill of our Workmen. They have brought several times to *Persia* and the *Indies*, some of those curious Ivory works turned with an exquisite Nicety; but because they were of no use, and fit only to draw Admiration and Respect on the Workman, they made no account of them. The *Orientalists* are not Nice enough to apply their Minds to the Ingenuity we admire in them, far from it, they value it very little by reason of the unusefulness of the Work. Moreover, the *Persian* Turners, are unskill'd in the turning of an Oval; 'tis a Figure, the working whereof they are utterly unacquainted with.

Next to the Turners I set the *Tinkers* and *Tinmen*, who work very neatly in that Country, both with the Hammer, File, and turning Instrument: Our Silversmiths do not work better than those Tinkers; the Reason of it, I think, is because the Table Utensils and Kitchen Implements are commonly made of Copper; they use no Iron, Brass, nor Pewter in their Kitchen Utensils; they are

all of tinn'd Copper; their Tin-work is fine, white, and as neat as Silver: The *English* Pewter is not so bright: 'Tis true, they are forced every six or eight Months, to Tin it over again, but then it is done very quick and very cheap, a Plate being Tinn'd both within and without for a Penny Charge, and the rest in proportion; They set about it a very different way from our Workmen, *First*, They boil the Utenfil in grey *Kalt*, then give it the Prentice to scower with Sand, which he does with his bare Feet standing on it, and turning it this way and that way, till it be very clean. Then they set it a heating on a Charcoal Fire, with the hollow side to the Fire, and when the Utenfil begins to be red hot, the Workman with one hand takes hold of the Utenfil with a pair of Pincers, and with the other Hand takes a little fine Cotton well beaten, which he dips in *Salt Armoniack*, and rubs the Vessel well with it; after that he takes a small Ingot of fine Pewter, and holds it fast against the bottom of the Utenfil, to melt it upon it, and spreads the Pewter all over with the Cotton, cover'd over with *Salt Armoniack*; and when the Piece is Tinn'd over, he throws it into cold Water, from whence it comes out as white and as bright as burnish'd Silver. The *Salt Armoniack*, which they use in tinning, is purified over the Fire with some Water, which they

they let waste all away till the Salt be reduced to Powder. They are singularly handy about that Business, and their Copper Furniture tinn'd over, have that Advantage above ours, that they are lighter, and never melt nor bruise. The *Persians* have Copper in their Country, as I have said, but they do not value it so much as the *Japaneze* or *Swedish* Copper. I forgot to tell you that they have their Pewter from the *Indies*. As to Lamps, Candlesticks, and other cast Pieces, the *Persian* Workmen turn them over two Puppets with a Strap.

The *Gunsmiths* make very good Weapons, especially Bows and Swords. The *Persian* Bows are the most valued of all the *East*: The Matter whereof they are made is Wood and Horn laid over one another, and cover'd over with Sinews, and over that with the Skin of a Tree very sleek and smooth; they Paint them afterwards, and Varnish them so admirably well, that one may see one's self in those Bows, and the colour of them is as bright as possible. The Goodness of a Bow, as the *Persians* say, consists in this, *viz.* That a Bow be hard to bend till the Arrow be half laid over it, and then that it be soft and easy, till the end of the Arrow be fixed in the String: The Bow-strings are of twisted Silk of the bigness of a first Quill: The Quivers are made of Leather Embroider'd with Gold or Silk: Their Cimeters

Cimeters are very well Damask'd, and exceed all that the *Europeans* can do, because I suppose our Steel is not so full of Veins as the *Indian* Steel, which they use most commonly. They have in their Country plenty of Steel, but they do not prize it so much as that, and ours less still than theirs; yet their Steel is eager and very brittle: They forge their Blades cold, and before they dip them, they rub them with Tallow, Oil, or Butter, to hinder them from breaking: Then they temper them with Vinegar and Coperas, which being of a corroding Nature, shews those Streaks or Veins, which they call Damask Work; and that is it likewise which they call Damask Steel, because that Town was the most celebrated Place of the Manufacture of those curious Cimeter-Blades that were made of the Steel which was imported from the *Indies* by the *Red-Sea*, in the late Ages. The *Persians* make also very well, the Barrels of Fire-Arms, and Damask them as they do the Blades, but they make them very heavy, and cannot avoid it: They bore and scower them with a Wheel as we do, and forge and bore them so even that they almost never burst. They make them alike strong and thick all along, saying, that the Mouth of the Gun being weak, the Report shakes it, and communicates the wavering Motion to the Bullet. That's the Reason, that if their Guns be
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thicker, they therefore carry the Shot further and straighter, they Soder the Breech of the Barrel with the heat of the Fire, and reject Screws, saying, that a Screw Breach going in without Strefs, may be thrust out by the Violence of the Powder, and is not to be rely'd on. They do not understand very well how to make Locks or Springs; those they put to their Fire Arms, are very unlike ours; for they have no Steel, the Pan is very fast, being all of a Piece with the Barrel, the which moves along a small rough Iron Branch, that comes out of the Inside of the Gun, and moves backward, that is toward the But-End, on the Pan, but quite contrary to it; the Pan is usually no bigger than the little Finger Nail, without Snap-haunce; and most Pans are rough within, like a File, that the Prime may stick the better to it. they do not understand how to Mount Fire-Arms, and do not observe the Rules of Staticks, but make the But-End small and light, which is the Reason that their Guns are light at the Breech, and heavy at the Muzzle.

The Workmen in Iron and Steel are also very well vers'd in their Trade; they Hammer both Iron and Steel cold, and succeed very well in it, with Respect to several sorts of Tools, and Instruments, as among others, Iron Plates, whereon they bake the Bread, call'd, *Lavatche*, no thicker than Parchment,
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and Country Ovens, which are shap'd like two Semi-cones, or Semispheres, cut thro' the top, and fasten'd together with great Iron-Hooks; the Diameter of them is two Foot and a half, and the highth from three to four Foot; there stick out in the Inside of those Cones, large Pins, about four Fingers long, and as big, with flat Heads, as broad as half a Crown. When they have Occasion to use those Ovens, they overcast both the Inside and Outside of them, with Clay, which sticks to the Nails-head, and make as it were, a Wall of it, to which they stick the Bread; those Ovens are call'd *Tendour*, as are also the common Ovens, which are of the same Shape, being dug in the Ground, and like Pitts, round about which they stick also the Bread, which is easily done, that sort of Bread being no thicker than a Fingers breadth. When they intend to remove those Ovens, they break off the Clay, and lay the two Semi-cones on a Horse's Back, one Part of each side of the Horse; the Iron and Steel Tools they make best also, are among other Saws, which are made of Steel, as smooth and as bright as a Looking-Glass; the Razors, which are but halt as big as at the Handles, yet are as broad at the End, shave excellently well; the Sizors, which they make hollow on the Inside, like Gutters, saying, that being so shap'd, the Edge of the two Blades joins closer, and cuts better.

Almost all their Looking-Glasses are Convex, some few are Concave, like the Burning-Glasses. The Air being very dry in *Persia*, as I have observ'd it over and over, the brightness of those Looking-Glasses doth not grow Dull, and they never Rust. The *Eastern* People use likewise Glass, Looking-Glasses, and even abundance of them, tho' not near so many as Metal ones, and that they do upon two Accounts, the first is, because those Metal Looking-Glasses are more lasting, and do not break with falling; the second Reason is, because, when the Glass Looking-Glasses are once unsilver'd, they become useless, the way of Silvering Glass being unknown in all the *Eastern* Parts, and the Quick-silver that is on the Backside of the Looking-Glasses coming off easier there than in *Europe*, by Reason of the great dryness of the Air, and in the *Indies* quite contrary, by Reason of its great dampness. The Orientalists have used Glass Looking-Glasses, but since their Trade with the *Europeans*. Note, that they Polish their Metal-Glasses with fine Emeril, pounded to Powder, as fine as Dust, having no *Venetian Tripoli*, or having so little, that one may say, it is not used among them.

The other Mechanick Arts, wherein the *Persians* are pretty vers'd well, are those that follow; The Art of making Fire-Works, wherein their Workmen equal, and per-

perhaps exceed those of all other Parts of the World.

The Art of dressing Beasts, of setting out theirs Meats very Neatly. The *Persians* believe, that those who exercise that Trade are Polluted with the Blood they handle; yet the Butchers are dispers'd here and there in all the Streets of Cities, and have no fixed Shambles as in our Countries. When the Butchers intend to kill a Beast, they carry it to a Corner of their Shop, and there make a little Hole to receive the Blood of it, then they cast down the Beast, turn the Head of it towards *Mecca*, and themselves too, they cut the Throat of it with a Knife, kept for that Purpose, only both to keep it clean, and to avoid the Danger of cutting any forbidden Thing, or of touching any Unclean Thing; at Night when they shut up Shop, they strew Salt on the Block whereon they chop their Meat, lest the Dogs should lick it, and so make it Unclean.

The Art of Lapidaries, who understand pretty well the Grinding of soft Stones, and the Cutting of them. The *Persian* Lapidaries make their Wheels of two Parts of Emeril, and one Part of Lave. They find, that there is a great deal of Care required in making the Wheels; for the Composition must be extraordinary well work'd together, and be allow'd such a due Proportion of Heat, that the Clamminess, which they call *Chire*, i. e. Milk

Milk or Cream, be not dried up ; they turn those Wheels fasted on a round Chuck, with a Bow, which they hold in one Hand, and the Stone in the other : It is difficult to make very straight a Stone that way ; but to make amends, the cutting of it is easy and cheap ; when they intend to Polish the Stone, they set in the Room of that Wheel another Wheel, made with red *Willow*, on which they strew Calcined Pewter, or some Tripoly. The Seal Engravers use the Bow, and a very small Copper Wheel, with Emeril; they have *Persian* and *Indian* Emeril, which is of a very different Nature ; for the *Indian* Emeril grinds better, the smaller it is, and the other is quite contrary.

The Art of Dying, which seems to have been more improved in *Persia* than in *Europe*, their Colours being much more solid and bright, and not fading so soon ; but the Honour of it is not so much to be ascribed to their Art, as to their Air and Climate, which being dry and clear, causes the Liveliness of the Colours, as also to the Strength of the Dying Ingredients, which growing most of them in the Country, are used when they are Green, and full of Sap. Their Dying and Painting Colours are the Bole, or red Earth, the *Rounat*, or *Oppoponax*, which are two common Ingredients in *Persia* ; the *Brazil*-Wood, which is Imported amongst them from *Europe* ; the *Japan*-Wood, and the Indigo,

digo, which they fetch from the *Indies*. They use moreover in Dying, several Herbs, and Simples of their own Growth, and Gums, and Skins of Trees, and Fruits, and of Walnuts, and Pomgranats, and the Juice of Lemon; the *Lapis Lazuli*, which they call *Lagsverd*, from whence comes the *French* Word, *Azure*, is got in their Neighbourhood, in the Country of the *Tusbecks*, but *Persia* is the general Store house for it.

The Mystery of Shaving, which they are perfect Masters of; they shave with a wonderful Dexterity, you can scarce feel them, especially when they shave your Head; they begin at the Top, and draw the Razor downwards, as if they only run it over your Head, and your Head is shaved in a Moment; but before they set the Razor to it, they rub it a great while, then they wet it; 'tis in my Opinion, that long Friction that Facilitates the shaving, so that 'tis scarce felt; they use no hot Water for shaving, but cold, and set no Bason under your Chin; their Bason is a Cup, no bigger than a Parrot Cup; they wet their Hands in the Water that's in it, then wet the Face with it; they are likewise very cleanly in their Trade; for when they shave the Head, they throw all the Hair into one Place; they wipe the Razor on the Hair unshaved, so they never use a Razor Cloth, and never wipe it but with their Finger: I am perswaded, that the heat
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and dryness of the Climate are a great help to the Barbers in shaving: 'Tis their way after they have shaved one to cut also the Nails, both of his Hands and Feet, with a sharp Iron, like that Instrument, which the Chirurgeons call a Fleam; then they draw your Fingers and Arms, and handle your Head, and your Body, especially your Shoulders, to see, as it were, if every Limb be in its right Place, which affords much Ease and Pleasure; the Barbers go every Morning to their Customers, to hold the Glass before them, which is commonly four Inches Diameter, with a Handle to it, they are not paid for that, but when they shave the Face and Head, they have three or four Pence given them; those who give them five Pence pay them Nobly.

The Art of Standish making; they make their common Standishes six Inches long, and two Inches both broad and high, of the thickness of a Tester, one Piece within another, like a Chest of Drawers, they make them in an Iron Mould, with Sheets of Paper pasted over one another, rubbing the last Sheet with Mutton Suet, and laying over it a curious Varnish, that is a Fence against Rain; the Inside of the Standish is lined with Leather, which makes it a solid Body, as hard, and harder than Wood: The Paste they use is not made of Flower, but of a Root, beaten to Powder, call'd, *Senchon*; it

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is

is bruised between two Grinding Stones, as the Corn is, but is no finer than Saw-Dust, they dilute it in cold Water, where it swells presently, and sticks wonderful fast.

The Taylors Trade ; they work very neatly, and cut Cloaths so exactly, that they set without the least Wrinkle : As for the Sowing Part, they exceed us certainly, none can be made finer, or more even ; they seldom sow the Outside of the Cloth as we do, but the Inside, and their most common Seam is what we call the Back-stitch ; they make Carpets, Cushions, Door-hangings, and other Felt Furniture, like Garden Knots, and Mosaick Work, representing what they please, and all of it so neatly sowed, that you would think the Figures are Painted, tho' 'tis all of it but Patch'd-Work ; the Seam of them is not seen if you look at it never so near, they are drawn so curiously fine.

Those are the Arts and Trades which the *Persians* understand tolerably well : Those they do not understand are as follows.

The Art of Glass-making ; there are Glass Houses all over *Persia*, but most of the Glass is full of Flaws, and Bladders, and is Greyish, upon the Account doubtless, that the Fire lasts but three or four Days, and that their *Deremne*, as they call it, which is a sort of a Broom, which they use to make it, doth not bear heat so well as ours. The Glass of *Chiras* is the finest in the Country ; that

that of *Ispahan*, on the contrary, is the sorriest, because it is only Glass melted again; they make it commonly in Spring. They do not understand to Silver their Glass over, as I have observ'd already; therefore their Glass Looking-Glasses, their Sash-Glass, and their Snuff-Bottles are brought to them from *Venice*. Moreover, the Art of Glass-making was brought into *Persia*, within these four score Years. A Beggarly and Covetous *Italian* taught it at *Chiras*, for the Sum of fifty Crowns. Had not I been certainly informed of the Matter, I should have thought they had been beholden to the *Portuguese* for their Skill, in so noble and so useful an Art. I ought not to forget to acquaint you with the *Persian* Art of Sowing Glass together very ingeniously, as I have hinted above; for provided the Pieces be not smaller than ones Nail, they sow them together with Wyre, and rub the Seam over with a white Lead, or with calcined Lime, mix'd with the Whites of Eggs, which hinders the Water from soaking thro.

Among their Sentences, there is a Godly one relating to the ingenious Piece of Work just mentioned: *If broken Glass be restored again, how much more may Man be restored again after his Dissolution in the Grave?*

Paper making, which is perform'd very rudely in *Persia*, because they use nothing but Calico, either Dyed or Painted; there-

fore their Paper is brownish, foul, ragged, and over-limber; they use a great deal of *European* Paper after they have prepared it, but they fetch some from little *Tartary*, which they prefer before it; they prepare their Paper with a little Soap, which they rub over it, then they smooth it with a sleek Stone, to the intent their Ink may run more freely.

The Trunk-makers Work is likewise perform'd very Slovenly; their Trunks, which stand on four Feet of white Wood, are very light, and are overlaid with black Skins, both within and without, the Fore-Part of them is adorn'd with Figures, cut out in Leather of several Colours; they put them in Sacks of Goats Hair, the bottom whereof is lin'd with Leather, and so load their Horses easily with them. All their Trunks are Padlock Trunks, for they have no other Locks.

The Book-binders work also very Clumsily, and one thing you'll hardly believe, is, that they cannot make a Book-Cover all of one Piece; they make it of two Pieces, Pasted together on the Back of the Book, which is always flat, because they know not how to make it round; and altho' they past those two Pieces very neatly, yet the Patching appears plain in time.

The *Persian* Soap is made with Mutton-Suet, and the Ashes of strong Herbs; it is
soft

soft and close, not Whiten'd well, but it is very cheap. The *Persians* send into *Turkey* for some, and especially to *Aleppo*, where the best in all the *Eastern* Parts is made, and may be in all the World, being white, fine, and much harder than that of *Europe*, which must be imputed to the goodness of the Ashes of *Aleppo*, where all the *Europeans* stock themselves with them, to make Soap. Those Ashes are made of a sort of Plant, that grows in the Desarts, and in Sandy and dry Places; they burn it in *Syria* and *Egypt*, under their Baths. Ashes mixed with Lime and Olive Oil, is the Composition whereof Soap is made; Oil is also very good, and very Plentiful at *Aleppo*. The *Persian* Soap is not made with Oil, but with Beef, Mutton, and Goat Suet. They do not use so much Soap in *Persia* by far, as they do in *Europe*, for several Reasons, and among others, because most of their Linnen is Dy'd, and is made of Silk, such as Shirts, Drawers, Handkerchiefs; because there is no Linnen but *Calico*, which is washed in cold Water; and because the Air, and the Sun, and cold Water perform a wash without much Soap, and much trouble; they rub the Linnen a little, then spread it on the Grass, and Water it every quarter of an Hour, for near four Hours time, according as the Sun shines hot, which makes it whiter than Snow. I have kept for ten Years Linnen wash'd in the In-

dies with cold Water, and without Soap, and when we sat our Linnen by it, we found that *European* Linnen look'd but dark and brown in comparison of it; and one may judge how much of its whiteness it had lost with lying so long in a Trunk.

The Goldsmiths Trade, that curious Art, so much spread Abroad, is very little understood by the *Persians*; they know nothing of Enamelling, what they do best is the Filligreen-work, they Engrave pretty well, especially Emboss'd-work, and make Stone-Rings tolerably; those are the particular Things they are best Skill'd in, in that Art.

As to the Watch-making Trade, it is still unknown among the *Persians*. When I was there, they had but three or four *European* Watch-makers: I guess'd the Reason of it to be this, *viz.* their living in a Climate where the Days are not so different in their length, and where the Air is always Clear and Serene, they can guess by the Sun at the Time of the Day, without the help of Clocks; they use no Sundials neither.

C H A P.

C H A P. XVIII.

Of MANUFACTURES.

HAVING Discours'd of the Mechanick Arts of the *Persians*, I must treat at the same time of their *Manufactures*. They have very good ones in *Cotton*, in *Goats* and *Camels Hair*, in *Tarn*, and especially in *Silk*, it being a plentiful and common Commodity in *Persia*; the Natives have addicted themselves particularly to the well-working of it; and 'tis the thing they are best skill'd in, and in which they have the most considerable Manufactures of all their Country. Their Workmen have Reels, Spindles, and Winding-wheels, to wind Silk on, very much like ours. They keep their raw and unwrought Silks in damp Places, which they water sometimes to continue the weight of them, because they sell it by weight; and for the same Reason, they keep that which is wound up in Leathern Bags. I shall pass by several sorts of Stuffs of all Silk, such as Taffeties, Tabbies, Sattins, Turbants, Sashes, Handkerchiefs, and Silk-Stuffs mixed with Cotton-Thread, or with Camel or Goats-hair, which are made all over *Persia*. I shall only speak of their Brocade. They call Brocade *Zerbafé*, i. e. Gold Tissue. There is the single

Brocade, whereof there are a hundred Sorts; and the double Brocade, which is called *D'ouroye*, i. e. with two Faces, because it had no wrong side, and the *Machmely Zerbase*, or Gold Velvet. They make Gold Brocades which cost fifty *Tomans* the *Gueze* or Ell, which being two Foot and half a Quarter long by the *French* Measure, comes to about thirty Crowns the Inch, or eleven hundred Crowns the Ell. No part of the World affords so dear a Silk. They employ six Men together about the Loom to make it, who use about thirty several Shuttles to weave it, whereas they commonly use but two. Notwithstanding the extraordinary rate of that precious Brocade, the Workmen employ'd in it, do not earn above fifteen or sixteen Pence a Day at it, and can make but the thickness of a Half-crown Piece of it. Those dear Brocades are bought for Curtains and Door-Hangings, which are generally used, and are the most common Furniture of a House, and for Cushions. The Gold Velvet that's wrought in *Persia* is very charming, especially the curl'd Velvet, and all those rich Stuffs, have that admirable Property, that they last for Ever as it were, and the Gold and Silver does not wear off whilst the Work lasts, and keeps still its Colour and brightness: 'Tis true the Silver tarnishes at length, after twenty or thirty Years; yet then it doth not come off, which I think ought to be

be imputed to the clearness of the Air, as much as to the goodness of the Work. The finest Looms for those Stuffs, are at *Yezd*, at *Cashan*, and likewise at *Ispahan*; those for Carpets are in the Province of *Kirman*, and especially at *Sistan*. Those are the Carpets we commonly call in Europe, *Turkey Carpets*, because they brought them through *Turkey* before they traded with the *Persians* by the Ocean. The *Persians* Rule to know good Carpets, and to Rate them by, is to lay their Thumb on the edge of the Carpet and to tell the Threads in a Thumb's breadth, for the more there are, the dearer the Work is: The most Threads there are in an Inch breadth is fourteen or fifteen.

The *Camel hair* Stuffs are wrought especially at *Yezd*, and at *Kirman* in *Caramania*: They call that Camel-wool, *Tefick*, and also *Kourk*; it is almost as fine as Beaver-wool, extraordinary soft and smooth in one's Hand, but they can make nothing that's substantial or strong with it. There are also *Camlets*, *Stamines*, and Silk and Worsted *Druggets* made in these Towns. In the Country of *Mougan* they make the coarse and thick *Serges* for the Common People.

The best *Goats hair* Stuffs are woven in *Hircania*; they are like *Barracan*; but the finest are made along the *Persian Gulf* at *Dow-rack*. From thence come those sort of Mantles called *Habbé*, which are Cassocks with
Sleeves

Sleeves no longer than a Jacket Sleeve, and all of a Piece, without any Seam; some of them are very fine, and commonly striped.

The *Persians* do not understand to make Cloth, but they make very fine and very light Felt Tufts, that are warmer than Cloth, and are a better fence against Rain; they work the Wool of it as the Hatters do the Cony-wool, and make of it Cloaks for rainy Weather for the Mobb: they use it instead of oiled Cloth: They spread it over Floors, either upon the Carpets, to lie the softer on them, or under them, to keep them from the Damp.

They make also *Calico Cloth* very reasonable; but they make none fine, because they have it cheaper out of the *Indies* than they can make it. They call that Cloth *Kerbez*, as if one should say, *Afs's Webb*: From that Word came probably, the Word *Carbasson*, and the Word *Carbassus*, used by the *Greeks* and *Latins*, to signify coarse Linnen Cloth. They understand also the painting of Linnen, but not so well as the *Indians*, because they buy in the *Indies* the finest painted Linnen so cheap, that they would get nothing by improving themselves in that Manufacture. A work they understand very well is overlaying with Gold and Silver Linnen Cloth, Taffety, and Sattin; they do it with Moulds, and represent on them what they please, viz. Letters, Flowers, and

Figures; and they Stamp them so neatly, that you would think 'tis Gold or Silver Embroidery. They print with Gum-water.

They make also Matts and Ozier hand Baskets, which fold together, or roll up very neatly. There can be no finer Matts seen than theirs. The best Manufacture is at *Siston*, because the Rushes are first brought thither. Those Rushes grow in Fens near the River *Tigris*, and the River *Euphrates*.

C H A P. XIX.

Of the Commerce or Trade; and also of the Weights, the Measures, and Coin.

TRADING is a very honourable Profession in the *East*, as being the best of those that have any Stability, and are not so liable to change. 'Tis not to be wonder'd at, for it cannot be otherwise in Kingdoms, where on the one hand there is no Title of Nobility, and therefore little Authority annexed to the Birth; and where on the other Hand, the form of Government being altogether Despotick and Arbitrary, the Authority annexed to Places and Employments cannot last longer than the Employments themselves, which are likewise precarious; for which Reason Trading
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is much set by in that part of the World, as a lasting and independent Station. Another Reason why it is valu'd is, because the Noblemen profess it, and the Kings also; they have their Deputies as the Merchants have, and under the same Denomination: They have most of them their Trading Ships, and their Store-House. The King of *Persia*, for Instance, sells and sends to the Neighbouring Kingdoms, Silk, Brocades, and other rich Goods, Carpets and Precious Stones. The Name of Merchant, is a Name much respected in the *East*, and is not allowed to Shop keepers or Dealers in trifling Goods; nor to those who Trade not in foreign Countries: 'Tis allow'd only to such as employ Deputies or Factors in the remotest Countries: And those Men are sometimes rais'd to the highest Ranks, and are usually employed in Embassies. There are Merchants in *Persia* who have Deputies in all parts of the World: And when those Deputies are returned Home, they wait on their Master, under no better Denomination than that of a Servant, standing up always before them, and waiting at Table, tho' some of those Deputies are worth above threescore thousand Crowns. In the *Indies* the Laws are still more favourable to Traders, for tho' they are much more numerous than in *Persia*, they are nevertheless more fet by. The Reason of this additional Respect, is, because

cause in the *East*, Traders are Sacred Persons, who are never molested even in time of War; and are allowed a free Passage, they and their Effects, through the middle of Armies: 'Tis upon their account especially that the Roads are so safe all over *Asia*, and especially in *Persia*. The *Persians* call a Trader *Saudagner*, i. e. Gain-Monger.

The Eastern Merchants affect Grandure in Trading, notwithstanding they send their Deputies into all Parts, and stay at Home themselves, as in the Center of their grand Concern; they make no Bargains themselves directly, there is no publick place of Exchange in their Towns; the Trade is carried on by Stock-jobbers, who are the subtlest, the cunningest, the slyest, the complaisantest, the patientest, and the most intriguing Men of the whole Society, having a valuable and insinuating Tongue beyond Expression: They are called *Delal*, which answers to Great Talkers, that Word being of a contrary Signification to *Lal*, i. e. Dumb. The *Mahometans* have a Proverb alluding to the Name of those Men, viz. That at the last Day, *Delal Lal*, the Stock-jobbers, or Talkers, will be Dumb; intimating that they will have nothing to say for themselves. 'Tis very curious to see them make Bargains: After they have Argued and Discoursed a while before the Seller, and commonly at his own House, they agree with their Fingers about the Price:

Price: They take hold of one another's right Hand under a Cloak or Handkerchief, and entertain one another in that manner; the strait Finger stands for Ten, the bent Finger for Five; the Finger end for One; the whole Hand for a Hundred; and the Fist for a Thousand. Thus they denote Pounds, Pence, and Farthings, with a Motion of their Fingers: While they bargain they put on such a grave and steady Countenance, that 'tis impossible to know in the least either what they think or say.

However, the *Mahometans* are not the greatest Traders in *Asia*, tho' they be dispers'd almost in every Part of it; and tho' their Religion bears sway in the larger part of it. Some of them are too Effeminate, and some too severe to apply themselves to Trade, especially foreign Trading. Wherefore in *Turkey*, the *Christians* and *Jews* carry on the main foreign Trade: And in *Persia* the *Christians* and *Indian Gentiles*. As to the *Persians* they Trade with their own Countrymen, one Province with another, and most of them Trade with the *Indians*. The *Armenians* manage alone the whole European Trade; the Reason whereof is, because the *Mahometans* cannot strictly observe their Religion among the *Christians*, with relation to the outward Purity it requires of them; for Instance, Their Law forbids them to eat Flesh either Dress'd or Kill'd by a Man

Man of a different Religion, and likewise to drink in the same Cup with such a one; It forbids to call upon God in a Place adorned with Figures; it even forbids in some Cases, the touching Persons of a contrary Opinion, which is a thing almost impossible to keep among the *Christians*.

Another hindrance there is to the *Mahometan* improvement of Trade, *viz.* The forbidding Usury and Interest without any distinction. *Mahammed* broached his Religion in a Country whereof the whole Riches and Trade consisted in Cattle and breeds of Horses, where little Money was seen, and where the Trade was managed by way of Exchange, as in former times: And as it appears by a thousand things of the *Alcoran*, that he did not foresee that it would be propagated throughout the World, he perceived no inconveniency in forbidding to lend Money upon Interest. The old Commentators of his Institution, have not explained that Prohibition; so that it has remained in force to this Day. Thus their Law allows no Interest; but it allows Changes, especially Maritime Changes, upon any Advantage whatsoever, as thirty and forty *per Cent.* Profit, or more: As to Interest, the Parties have the way of eluding the Law just as they please. They go to the Judge and borrower, holding in their Hand a Bag of Money; one saith there is
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in it such a Sum, tho' the Interest agreed on be wanting in it, the Judge without any further Enquiry, orders the Writing to be drawn up; 'Tis even enough, without so much Precaution, to own before Wineffes, that one has received so much (altho' less) to make the Debt Authentick.

Silk is the Staple Commodity of *Persia*. They get some in the Province of *Georgia*, of *Corasson*, and *Caramenia*, but especially in *Guilan*, and *Mezanderan*, which is *Hircania*. They compute that *Persia* brings Yearly two and twenty thousand Bales of *Silk*, each Bale weighing two hundred and seventy six Pound Weight; the *Guilan*, ten thousand; the *Mezanderan*, two thousand; *Media*, and *Bactria*, three thousand a piece; that Part of *Caramania*, call'd *Caraback*, and *Georgia*, each of them two thousand; and that Account increases every Year, because *Silk* improves continually. There are four sorts of *Silk*; the First, and the worst, is call'd *Chirvani*, because it comes chiefly from *Chirvan*, a Town of *Media*, near the *Caspian* Sea, it is a thick and rough *Silk*, and the coursest Thread of the Shell; It is that they call *Ardache* in *Europe*. The Second, which is a Size better, is call'd *Karvari*, i. e. an Ass-load, to denote that sort of *Silk*, which the Unskilful buy: We call it *Legia*, in our Country, probably from the

the Word *Legian*, a small Town of *Guilan*, on the Sea, where none but such a sort of Silk is made. The Third, is call'd *Ketcoda Pefend*, as tho' one should say, the Citizen sort, which Name the *Persians* give to all things of a middling Character. The Fourth, is call'd *Charbaffe*, i. e. *Brocade-Silk*; because the best *Silk* is used for those rich Goods. The Abundance of the *Persian Silk* Exported is too well known, to say much of it. The *Dutch* Import of it into *Europe*, to the Value of near six hundred thousand *Livres* Yearly, by the *Indian Sea*; and all the *Europeans* who Trade in *Turkey*, Import nothing more valuable than the *Persian Silks*, which they buy of the *Armenians*. The *Muscovites* Import it likewise.

Some Foreigners Trade with the *Persians* for *Camels Hair*, call'd *Tefstick*, as has been said; and some *Europeans* for *Kids Wool*. They use it in *Europe* in making of Hats. The best *Wool* of that sort, comes from *Caramenia*, and from *Casbin*, a famous City of *Parthia*.

Persia Exports to the *Indies* abundance of *Tobacco*, all sorts of Fruit dry'd, Pickel'd in Vinegar, and preserv'd, especially Dates, Marmelad, Wines, Distill'd Water, Horses, *Persian Ware*, Feathers, *Turkey Leather* of all Colours, a great deal whereof is Exported to *Muscovy*, and other *European Countries*. It Exports to *Turkey*, towards *Babylon*, and

Nineveh, Tobacco, Galls, Thread, course Goats-Hair Stuffs, Matts, and all sorts of Box-work, and many other things. The Exportation of Steel and Iron is forbidden in the Kingdom, but it is Exported notwithstanding: The *Persians* Export likewise to *Muscovy*, all sorts of Silks and Stuffs, and Sheep-Furrs.

'Tis not to be supposed however, that the *Persians* manage the Trade with the same Method and Rules we use, or with half our Skill: For Instance, Trading by Commission, and the way of Change by Letters, is little used; but as I have observ'd it, every one goes to sell his own Goods himself, or sends his Deputy's, or Children to do it; there are some *Persian* Traders who have Deputies in all Parts of the World, as far as *Sweden* on the one side, and *China* on the other side; that's the Method of all the Orientalists; and it was that of the whole World, before *Europe* was so stock'd with People, and Towns, that in some Places they lay as it were a top of one another, in comparison with those of *Asia*; and there was no longer need of going oneself, or sending Expresses, but one might reach to one another, and hand Things from one Place to another safely.

Besides, *Europe* is so chargeable a Country, with comparison to the *East*, especially in Travelling, and Trade is there so necessary, and

and so generally carried on, that if one went oneself to carry one's Goods from one Place to another, it would happen that whole Towns would Travel as it were ; they have no Posts neither in the *East*, because the Trade is not spread far enough, and is not manag'd with so much Activity ; because the Towns are too distant, and because Messengers are hired at a very easy Rate ; for they send an Express a thirty Days Journey for thirty Livres, and he performs that Journey, which may amount to three hundred *French* Leagues, in eighteen or twenty Days time, and sometimes in fifteen. In the *Indies* they may hire one for half the Money. I have sometimes sent Expresses a forty Days Journey, for five Crowns. When those Expresses who are the Meanest and Wretchedest of Men, are hired to go a Journey ; they run presently from Place to Place, and give Notice of their intended Journey, in order to get some Letters to carry, which they carry for as little as you please ; they bow four times to the Ground to thank you for fifteen Pence, for carrying a Packet of Letters of three Ounce weight ; they call those Expresses *Chatir*, which is the Name of Running Footmen, and of all those who can run well, and walk roundly ; they are known in the Road by a Bottle of Water, and a Satchel they have at their Back, instead of a Knap sack, to carry Provision

for thirty or forty Hours time, and to make the more Speed, they leave the High-Road, and cross the Country; They are known also by their Shoes and some Bells, like our Waggon Horses *Bells*, which stick to their Girdle to keep them Awake. They are bred up to that Business, and it goes on from Father to Son; they are taught to walk at a good round Rate with the same Breath at eight Year old. In the *Indies*, the King's Packets are carried by two Expresses on Horse-back, riding full Gallop, who are relieved every two Leagues; they carry the Packet openly on their Head; one may hear them coming by their *Bells*, as well as a Post-Boy by his *Horn*, and when they have lighted off their Horse, they throw themselves flat on the Ground, and two Men standing ready, take the Packet, and carry it away in the same Manner.

I have observ'd elsewhere, that in *Persia*, they sign no Bills, Bonds, or other Writings; but that instead of it they set their Seal to them; at the top of the Paper they write their Name, and their Sirname, which is always the Father's proper Name, and then Seal it at the bottom, as I have said, in the Presence of Witnesses, who attest it with their Seals also: In that Manner do the Merchants make their Writings; and altho' in most Cases the Contracts made without due Form

Form of Law be void, yet amongst Merchants they remain in full Force, the Secular Power ratifies them. The Use of Sureties is very common amongst them, they call it in their Language, *putting oneself in the Room of the Person Bound*. When they ask a Poor Man for a Bail, and he is not able to give one, he answers, *Iman rezza*, or such like Saint, who comes next in their Head, is my Bail.

All Payments are made in Silver, Gold is not Current in Trade. Their Money Bags hold fifty *Tomans* a-Piece, which come to two thousand five hundred *Abassis*, or eighteen Penny Pieces of *French* Money, without any Mixture of the Rinds; those Silver Bags are long and narrow, and made of Leather, for the Conveniency of Carriage; they do not tell their Silver, but weigh it by the Weight of a *Toman*, worth fifty *Abassis*, or eighteen Penny Pieces; thus they never miss-reckon; for they lay the weighed Pieces by one another, five *Tomans* in a Heap, or ten in a Heap, so that 'tis impossible to Mistake, as you see. I was mightily taken with that Method, because 'tis safe, and saves time, but chiefly, because it prevents taking of bad Money; for if there be a Clipt or false Piece in the Bag, 'tis certainly found out by the Weight in that Manner; they take the light Parcel of the value of fifty

Tomans, as has been said, and put it in the Scales, five and twenty *Tomans* in each Scale, then they divide again into two Parts, the light Half, laying twelve Pieces in each Scale, and the odd Piece by it-self, then they divide the light Parcel again into six, then into three, till they have found the naughty Piece, which is an infallible way, as you see, and they do it presently.

I have observ'd in another Place, that the *Persians* never tear the Paper, after the return of a *Bond*, or any other Instrument; they take off the Seal with a Penknife, then dip it in Water, and make a little *Ball* of it, which they stuff into a Hole, where it wears out, and turns to Dust.

I add to this Chapter the Description of Weights and Measures, and of the *Persian* Coins.

The common Weight is of two sorts, the *Civil Weight*, and the *Legal Weight*; the *Legal Weight*, which they call *Cheray*, and which is like the *Weight* of the *Sanctuary*, according to the Use of the *Hebrews*, weighs commonly double the *Civil Weight*. They have like us, different *Weights* for *Physick*, and Precious Stones, from the *Common Weights*; their *Civil Weight* is also of two sorts, the *King's Weight* and the *Tauris Weight*, as they call it; the *King's Weight*, or the *Great Weight*, weighs exactly as much more as the
other;

the other; they call their *Common Weight* as we say a Pound, *Man*, and also *Batman*; the small *Weight-Man*, comes to five Pound fourteen Ounces, of *Paris-Weight*; their way of dividing it is as follows, The *Ratel*, which is the sixth Part of a *Man*, and like our *Pound Weight*, and the *Derham*, or *Drachm*, which is the fiftieth Part of a Pound, the *Mescal*, which is half a *Derham*, the *Dung*, which is the sixth Part of a *Mescal*, and comes to eight Grains of *Carat Weight*; and the *Barly Corn*, which is the fourth Part of a *Dung*. The *Eastern Weights* are all reduced to the *Barley-Corn*, which is probably the first *Weight* of the World. One finds in their Books a *Weight* call'd *Vakie*, which should be an Ounce, such as ours is, and another bigger *Weight*, call'd *Sab Cheray*, containing eleven hundred and seventy *Derbem*; 'tis by that *Weight* they pay the Tythes, and Alms of Precept. You must Note, that the Word *Dung*, signifies not only a *Weight*, but also a Piece of Money, which weighs twelve Grains only.

I shall take Notice here, that the *Persians* have several Names of *Weights* like ours; which perswades me, that both they and we have borrowed them of the *Arabians*: *Ratel* is the *Weight* call'd in *Latin*, *Rofulus*; *Dinar* in *Persian*, and *Denier* in *French*, are of the same Value. The *Persian* Word,

Derhem, which is the third Part of an Ounce, is near the same thing as *Drachme* in *French*, which is the eight Part of it, Note also, that *Derhem* in the *Persian* Books is taken for a Piece of Silver worth thirty *Deniers*.

There are two sorts of *Ells*, the *Royal Ell*, which is three Foot long, wanting an Inch, and the *Short Ell*, or *Guezemoukeffer*, as they call it, which is but as long as two thirds of the other. The *Geometrical Measure* is call'd *Girib*; the Land is Measur'd by no other Measure; and the *Girib* contains a thousand and sixty six *Square Ells*, each *Ell* containing thirty five *Royal Inches*; that is, that the side of the *Girib* is two and thirty *Guezes* long, and two thirds. The Carpets that are sold by the *Ell* are measur'd also by the *Square Ells*, Multiplying the Length by the Breadth, which the *Persians* call *Ell* by *Ell*: For Instance, if a Floor Carpet is twelve *Ells* long, and three broad, they say, three times twelve is six and thirty; they reckon so in several Parts of *Europe*, and probably that Method came out of the *East*, with the Manufacture of Carpets.

The *Persians* have no Measure for dry Goods, such as a Bushel, because they sell every Thing by *Weight*, even Liquors they have no Measure, neither for Time and Use, neither Clocks nor Sun-dials, as I have said already; they divide the Day into eight Parts,

Parts, most of which the *Mahometan* Priests give Notice of in Towns, by calling People to Prayer.

The *Persian* League is called *Fars Seng*, i. e. *Persian Stone*; which *Herodotus*, and other *Greek* Authors, who have writ the *Persian* History, call *Parasang*, which is no great Alteration. The Pronunciation of the *f* and the *p*, being most Unison. It appears from the signification of the Word *fars seng*, that formerly the Leagues were mark'd with great and high Stones, both in the *East* and *West*: All Learned Men know, that in the *Latin* Tongue, the Word *Stone* is always used instead of the Word *League*, *Ad primum vel secundum Lapidem*, i. e. to the first or second League. *Herodotus* saith, that the *Parasang* contains thirty Furlongs long, which would come to two *French* Leagues, at the rate of twelve thousand Foot in a League. The *Persians* make it six thousand Paces long, or *Endaze*, which is the *Persian* Word for Pace: That word signifies likewise Cast, to intimate that a Pace is made by casting the Body forward. The *fars seng*, or *Parasang*, is mostly the same throughout the whole *Persian* Empire,

As to the *Persian* Money, the *Persians* call all sorts of Coins *Zer*, which signifies properly Gold; for *Zim*, in their Language, is the word they call Silver by. They distinguish the Silver Money by the word *Dirhem*, or
Drachm

Drachm, and the Gold Money by the word *Dinar* or *Denier*. They reckon by *Dinar Bisty*, and *Tomans*, tho' they have no Coin so called, they being only Denominations. By the word *Dinar* is understood Silver in General. *Dinar* in a particular Signification, is equivalent to a *French Denier*; and doubtless the word *Denier*, which occurs in most of our *European Tongues*, in *Greek* and *Latin*, comes from the word *Dinar*, which is a Term found in all the *Eastern Dialects*, as far as the *Indies*, as I observed just now. There is the common *Dinar*, and the legal *Dinar*, or *Cheray*, as I have explained it above: And the *Dinar Cheray*, signifies the Weight and Value of a *Ducat*, or of the Gold Crown Piece: They use the legal *Denier* but in Books of *Accompts*. One *Bisty* make ten *Dinars* or *Deniers*; and one *Toman* makes ten thousand *Dinars*. Their current Coins are of Silver, which is, or ought to be, according to the Standard of *Spanish Silver*. The *Chayé*, which is the lowest Silver Coin, is worth four Pence Half-penny of *French Money*. The *Mamondy*, which is worth two *Chayés*, is worth Nine-pence. The *Abassé* is worth four *Chayez*, and the *Toman* is worth fifty *Abassés*, or ten thousand *Dinars*. *Toman* is a word of the *Yusbeck Language*, which signifies ten Thousand, being equivalent to the Term *Myriades* among the *Greeks*. The *Tartars* reckon their Forces by ten Thousands

sands, as we do by Batallions: Their Camp is therefore divided into ten Thousand effective Men bearing Arms, and they express the Grandure of a Prince, by the Number of *Tomans* he keeps under him. The Town which *Xerxes* built in *Syria*, and call'd by the Name of *Mynandra*, had its Denomination, upon the Account of its prodigious Armies, which they reckon'd by ten thousands, as they do now by Battallions, and Squadrons. They have also other Brass Coins, viz. the *Casbequi*, a Word compounded of *Ras*, Money, from whence came *Kasne*, a Treasure; and of *Becklord*, as tho' one said, the King's Coin, and that Piece is the tenth Part of a *Chaye*; but they have no Gold Money; for these Pieces of Gold, Stamp'd with the King's Effigie, and coined at his Accession to the Throne, and on New-Years Day, which are of the same Weight as the *German Duckat*, are not current among the People any more than Counters are current in *France*; besides, those Pieces of Gold have no proper Name; the *Persians* call them commonly *Tela*, i. e. Pieces of Gold; they are call'd also *Cherrasis*, i. e. Nobles, by Reason of their Value.

Formerly there was no other Coin in the Kingdom but Silver *Bestis*, which are worth two and twenty *Deniers*, and those four Pence half-Penny Pieces, which they

they call'd *Chaye*, i. e. Royal. But afterwards, and in the time of the Sultan *Mahmoud*, about four hundred Years ago, the Money encreasing, they Coined Double *Chayez*, called *Maymondys*, from the Name of the Sovereign. *Abas the Great* being inaugurated King, and *Persia* abounding with Silver and Trade, he order'd Double *Maymondys* to be Coined, which were called by his Name, *Abasts* and *Mamondys* and half; which they call *Abassis* of five *Chayez*: They Coin sometimes Pieces of Double five *Chayez*, and Pieces of five *Abassis*, but 'tis only out of Curiosity; they are not current in Trade. There is a Coin all along the *Persian* Gulf, called *Larins*, which is the most common in Trade. *Larins* signifies Coin of *Lar*, which is the Capital of *Caramania Deserta*; which was a distinct Kingdom before *Abas the Great*, King of *Persia*, who Conquer'd it, join'd it to his Kingdom about sixscore Years ago. That piece of Money is of good Silver, and is worth two *Chayez* and half, which comes to eleven Pence and three *Deniers* of *French* Money: The mark of it is very extraordinary, being a round Wire of the bigness of a Quill folded in two, and an Inch long, with a small Mark on it, which is the Prince's Stamp. None having been Coined since that Conquest, is the reason they are now very scarce. They do nevertheless reckon

reckon by that Coin in all that Country, and in the *Indies*, along the Gulf of *Gambay*, and in the Neighbouring Parts. They say, that formerly it was current throughout all the *East*. The *Persian* Money is made with a Hammer, they are not acquainted with the Mill. The Money weighs exactly the same alike in all Parts. There are coining-Houses ; the charge of coining is greater than in any other part of the World, for it amounts to seven and a half *per Cent*. The Stamp of the Money, like that of the Great Seal of the Kingdom, represents in the middle of one of the Sides, the *Persian* Belief in these Words ; *There is no God, but God. Mahammed is God's Prophet ; Aly is God's Vicegerent*, and the Names of the twelve *Imans* round it ; and on the other side the Name of the King, of the Place and of the Year. The Copper Money has on one side the *Persian* Hyeroglyphick, viz. A *Lion* with a *rising Sun* on his Back ; and on the other side, the Time and the Name of the Place where the Money was coined.

F I N I S.

